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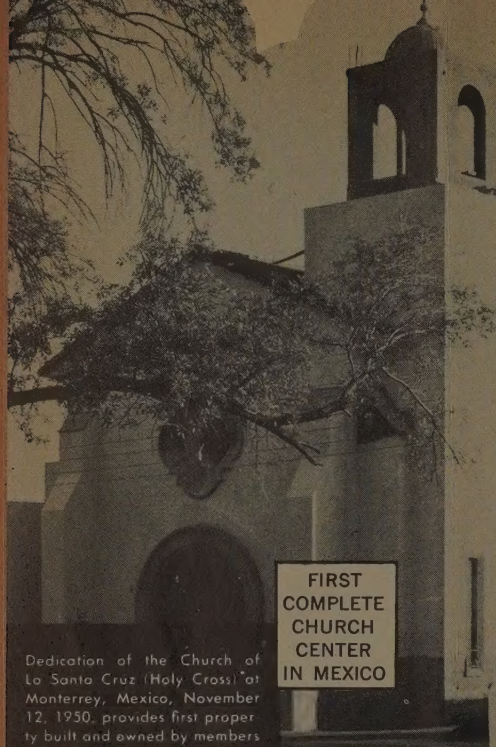
THE Lutheran WITNESS

MARCH 20, 1951

RECENT MISSION HEADLINES



FIRST COMPLETE CHURCH CENTER IN MEXICO

Dedication of the Church of La Santa Cruz (Holy Cross) at Monterrey, Mexico, November 12, 1950, provides first property built and owned by members of our Church. Local members and the Women's Missionary League of the United States provided labor and funds toward construction. The building will also house a medical clinic and a Bible workers' training institute.

MARTIN LUT
CHURCH, TO
ANOTHER F

Dedication, November 19, 1950, attended by 406. climax of the dramatic mission story begun in Septemb Sunday School attendance is 400-500.

HONG KONG BIBLE CLASS

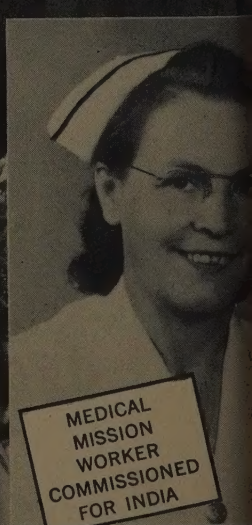
Work continues under handicap in Hong Kong with a missionary and three women workers.

JAPANESE POLICE RESERVES BAPTIZED

This group is part of 41 instructed by Japanese Pastor Kosaku Nao, associate of our missionaries at Hokkaido. These men, described in *The Saturday Evening Post*, Jan. 20, 1951 will be scattered throughout Japan and plan to help open new Lutheran outposts.

FIRST FRUITS AT MINDANAO THE PHILIPPINES

Mrs. Herman Mayer and one of four Sunday School Teachers had to move this large class outside under a garage shelter.



MEDICAL MISSION WORKER COMMISSIONED FOR INDIA

Miss Hedwig Gronbach, com in February at Cincinnati, is addition to the rapidly gro sonnel of the India Medica A medical program is being d also for New Guinea.

THREE EASTER DAYS

y PROF. VICTOR BARTLING

St. Louis, Mo.

n Masefield's drama *The Trial* :sus, Longinus, the Roman cap- charge of the Crucifixion, comes Pilate and hands in his report. , Pilate's wife, beckons to the and begs him to tell her how soner died. After hearing the she suddenly asks, "Do you hat He is dead?" "No, lady," s Longinus, "I don't." "Then s He?" "Let loose in the world, here neither Roman nor Jew o Him."

cing enough as fiction, this pas- lls far short of being Gospel. nity would never have risen urmise like that of Longinus. rilling beyond all fiction, with to change lives and turn the upside down, is the plain fact ry that "God raised up Jesus third day."

he Easter story we see the utter n of the disciples the first after Calvary. We see them a few weeks later, *now* not g behind closed doors, but out the crowds, fearless, over- ngly happy, with a ringing e that all men must hear. ing stupendous has happened n the two scenes — *the Resur- of Jesus.*

puts down, in barest outline, ssage of those disciples to the the same Gospel that he him- eached (1 Corinthians 15), "that *died for our sins,* according to iptures; and that He was *buried* at He *rose again* the third day, ng to the Scriptures." Then sts at least five hundred and n witnesses who, on different ns, saw Him alive, including at his epochal meeting with the Lord at Damascus. Most of witnesses were still alive when rote these words, years after ster Day, all ready to give up ves to seal the truth of their ny.

incontestable historical fact of Resurrection, promised before- n Scripture, supported by many witnesses, proved mightily the f His divine Sonship and the ion of man's redemption from n this fact the Church was built ntinues to grow to this day, evi- in her own imperishable life sence of the living Lord.

Ye Are Risen with Him"

allel to the three facts in Paul's ry of the Gospel, Scripture pre- he same series with regard to all Christian believers, in the same words and as events of the past: "We *died* with Christ"; "we were *buried* with Him"; "ye *were raised* with Him" (Rom. 6:8, 4; Col. 2:12). Thus Scripture declares that we Christians have shared in Christ's death, burial, and resurrection. There has been an Easter Day in the life of the believer, intimately connected with the day of Christ's Resurrection.

Paul helps us to understand what is meant, by his significant parallel between the first Adam and the Second Adam (Rom. 5:12ff.; 1 Cor. 15: 22, 44 ff.) — the first Adam "of the earth, earthy," Christ the Second Adam "the Lord from heaven"; the first the head of the race of sinners under the condemnation of death, the Second the Head of the same race, but now a race of sinners justified "by the obedience of One," even Christ, our Lord. So, then, Christ was the Representative of all men. When He died, He paid for the guilt of all. When He arose from the dead, it was the proclamation of universal grace and universal pardon, eternal life for all.

If we ask, "How did we come to participate in the death and burial and resurrection of our Representative?" Scripture answers: through the God-given faith in the promises of God's Word and through the faith that accepts God's offers in the Sacraments. And if we now consult the passages referred to which speak of our death, burial, and resurrection with Christ, we find that in each instance this participation with Christ is attached to that act of God with which the Christian's new life of faith normally begins, Holy Baptism (Romans 6, Colossians 2).

Luther in his Catechism has given us the gist of these deep chapters on the power of Baptism in simple and classical words: "Baptism works forgiveness of sins, delivers from death and the devil, and gives eternal salvation to all who believe this." And again the Catechism says: "Baptism signifies that the Old Adam in us shall, by daily contrition and repentance, be drowned and die with all sins and evil lusts and, again, a new man daily come forth and arise, who shall live before God in righteousness and purity forever." Here we have, first, God's sacramental gift to us on the "Easter Day" of our Baptism — all the saving effects of Christ's death and resurrection. And here we have, secondly, the Easter obligation which we assumed in Baptism — "to walk in newness of life."

The struggle between the new man in Christ and the old man within is unremitting and can be very severe. But a daily return in faith to our "Resurrection Day," when we were "raised with Christ in Baptism" daily renews our strength, and we are cheered on in the fight as we see the day of final, complete victory before us.

"In Christ Shall All Be Made Alive"

Jesus' resurrection was the beginning and the guarantee of the resurrection unto life. As He died as the Representative of all, so His victory over death and the grave is the victory of all who by faith and Baptism have shared in His death and resurrection.

"Now is Christ risen from the dead and become the First Fruits of them that slept" (1 Cor. 15:20). On the day when Jesus arose, the "first fruits" of the harvest in Israel, a sheaf of fresh corn, was waved before the Lord, as an acknowledgment of His bounty and as a consecration to Him of the full harvest. So Jesus on Easter arose as the "First Fruits," pledging and consecrating the whole harvest of those who shall arise to life eternal. As He came forth from the grave in a reunion of body and spirit, so shall there be for all who have believed in Him a blessed Easter Day of complete redemption, a resurrection of the body, "fashioned in the likeness of Christ's glorious body," fitted to live with Him forever.

"Let us rejoice in this coming Day, and let us say: Winter has lasted long enough, beautiful summer once more will come, ay, a summer which shall never end, a summer in which not only all the saints rejoice, but all the angels as well, a summer for which all creatures wait and sigh, an eternal summer in which all things are made new" (Luther).

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Introducing —

The Lutheran Church and Its Message

By J. F. E. NICKELSBURG

The American Lutheran Publicity Bureau, New York

One of the Main Projects of the Publicity Bureau Is Printing and Distribution of Gospel Tracts

Does it seem strange that a special agency should be needed to present our Church to the people of the world in which the Church exists? Yet, how often in the past have lack of information and definite misunderstandings blocked the effective preaching of our Church's Gospel message! It has therefore been the function of the American Lutheran Publicity Bureau for thirty-seven years to pave the way for the reception of our Church's message and to develop methods of proclaiming that message in keeping with the latest public relations techniques.

Imagine yourself back in the early years of the First World War, riding to work on a city streetcar. You have opened a conversation with the person beside you and have invited him to Easter services in your church — a Missouri Synod Lutheran church. For the first time in several weeks here was someone who at least had heard the name. "Oh, yes, that's the German church, isn't it? But I don't understand German." Others had referred to it as "the Church that is just like the Catholic Church" — their impression of the use of crucifixes, candles, and liturgy in our services. A directory of New York City at the time included the listing of two closed Lutheran churches, the misspelled name of a pastor and an incorrect address. Here was convincing evidence of the need of a public relations agency to provide accurate information and open the way for the Church's message.

The American Lutheran Publicity Bureau was organized to create the public understanding necessary for effective Church work. The group of Lutheran pastors and laymen who met on January 21, 1914, at Immanuel Lutheran Church, New York City, has since become a far-flung agency with national officers and board. Local

The ALPB Car Card with Local Imprint Displayed in New York Bus

(Photos by A. Roensch)

Rev. J. A. Kavasch
President of the American Lutheran Publicity Bureau

publicity organizations are now active in St. Louis, New Orleans, Omaha, Aurora, Ill., and in other cities. The work which was conducted on a volunteer basis for the first three years is now directed by a staff of full-time personnel, including the Rev. Theodore Wittrock, executive secretary appointed in 1948, and the writer, who became the first full-time employee upon his appointment on October 1, 1917. The Bureau's home office has always been located in New York City, present headquarters being the Manufacturers Trust Building, 1819 Broadway, Columbus Circle.

Approaching the Public

The founders were determined to bring the Church's influence to bear upon American life in five ways, namely, by means of lectures in our churches and in public, through the public press, by the publication of tracts and booklets, by distribution of materials to libraries, reading and reference rooms, and by calling for assistance upon churches and church societies.

Today the influence of the Bureau's program is everywhere evident. Gospel tracts are being published in editions of one half or one million copies. More than thirty million tracts have been distributed all over the world and have been made available for mass distribution by the correspondence staff of the International Lutheran Hour. Sponsors of noonday Lenten services, of mission and Reformation rallies, designers of Lutheran exhibits at State and county fairs, street evangelists, and house-to-house canvassers may all turn to the Bureau for their tracts and other materials suite their needs. The Bureau provides gestions for exhibits, window disp newspaper advertisements, Luther celebrations, radio and televi programs.

The ALPB has not only carried its original aims, but has a numerous effective methods of licity, such as highway advertisin co-operation with the Outdoor Ad tising Corporation of America an member companies. Some years a twenty-three-foot billboard in T Square drew the attention of counted thousands daily to an in tion to attend Holy Week serv When radio was still in its infa the Bureau sponsored the secon any known religious programs on air over WJZ, Newark, and from York's Waldorf Astoria Hotel.

No brief story of the Bureau w be complete without mention o sponsorship of National Luth Publicity Week, National Su School Week, and Reformation W Thousands of pieces of printed m have been made available for co gations and societies which under these observances. Other landm of ALPB history are its particip in the quadricentennials of the R mation, 1917; of the publication of ther's Small Catechism, 1929; of Augsburg Confession, 1930; of publication of Martin Luther's translation, 1934, and of the En Bible, 1935. The Lutheran sl "A Changeless Christ for a Chan World" was adopted after a na wide contest widely advertised in *The Chicago Tribune*, July 22, featured a special article on the slo In 1927 and 1928, European tours conducted by the Bureau.

Since January 1, 1918, the Bu has been represented by its mon publication, *The American Luthe* The Rev. Paul Lindemann, execu secretary of the Bureau, became e and served until his death in Since then the magazine has

by a committee, the present
rship being the Rev. Adolf F.
managing editor, Dr. O. A.
an, Dr. E. J. Friedrich, Dr. O.
zmann, Dr. H. F. Wind, Dr. A.
kkorn, Dr. A. W. Brustat, the
C. J. Hoffmann, and the Rev.
indemann.

Press and TV

n 1926 to 1947 members of the
of Directors of the Publicity
served on the Synodical Press
ttee, using the office space and
acilities of the Bureau. When
partment of Public Relations

of The Lutheran Church — Missouri Synod was formed in 1948, the Committee transferred its files and records to the new department. At present the two agencies work in close co-operation, particularly in the Atlantic District.

With the coming of television the Bureau again scored some "firsts" in the use of TV for church public relations. Programs over WPIX (*Daily News*), New York City, have featured the Lutheran Church's work among the blind and the deaf, welfare work of the Metropolitan Inner Mission and Bethlehem Children's Home (Staten Island), missionary activities among Negroes and Chinese, and the Armed Services Commission's work in the Veterans Hospitals.

Membership in the American Lutheran Publicity Bureau, open to all Lutherans, has been described by the newly elected Bureau President, the Rev. John A. Kavasch, as a "key to fruitful Christian adventure." The ALPB, he states, is a great team of Christians — church leaders, local pastors, individual lay workers — who are engaged in Christ-honoring promotional ventures which spread Christian witness around the world.

D COUNTS
GOD'S COUNTRY

Freistatt's Outdoor Mission Festival
A rural church custom of long standing still survives

asked a hundred farmers why
live on the farm, we should get
different answers. One would
quite frequently: "To make a
Another reply, not so frequent,
ning from the most intelligent
sperous, would read: "Because
it as a way of living." Yes, to
the farm can be one of the
ways of living," especially when
s in the community a rural
which takes her business
y.

A Living Church

l recently two mistaken notions
mmonly held with regard to the
hurch. One was the "defeatist"
that the rural church is on
ay out" or on her "deathbed."
one of the most serious mistakes
urch could make. The rural
nities still have their homes,
ields, their machinery, their
they have the people to take
these; and the rural areas still
a great number of children.
the rural church has every
not only to stay where she is,
grow and improve with the
of the people she serves. Her
y be a little more complicated
n the good old days," but com-
ns provide a healthy challenge!
ndly, the rural church is not
pingstone" to the metropolitan
The rural congregation needs
r as well-trained as the pastor
city church. For country life is
imple existence. Many a farmer
as many important decisions as
usiness executive. If you don't
it, just watch him sometime
t rains for weeks or when it
ot rain for months; watch him
rices tumble, when disease hits
nd animals, when war comes.
e rural pastor now to apply the
ord from the treasures of God's

By
Rev. W. J. Stelling
Trinity
Freistatt, Mo.

Book, in pulpit and in private, is not the job of a novice.

Almost anything which is true of the city church is true of the rural church, often even more so. Sin is just as ugly in the farm home as in the city dwelling. The right use of the Word is just as important in a rural church as in New York or Chicago. Cares and worries and troubles find their way also into the rural community. The special needs of children and young people are just as keenly felt in the farm home as in the urban family. And so the rural pastor, as well as any other, needs to reprove, rebuke, exhort, and feed his flock.

Special Interest in Rural Lutheran Church

The Lutheran Church has a special interest in the rural church because it constitutes (all synods) the largest Protestant Church group in Illinois, Michigan, Wisconsin, Minnesota, Iowa, North and South Dakota, Nebraska, and Montana. (Lutherans are second in Ohio and third in Kansas.) These States constitute what is known to us as "the breadbasket of the United States." When we think of all the wheat, corn, oats, fatted cattle and hogs, dairy products, poultry, fruits of all kinds, and small grain, the immense packing and processing plants, the flour and feed mills, we cannot but be reminded of the exhortation of Moses given to the people of Israel: "When thou hast eaten and art full, then thou shalt bless the Lord, thy God, for the good land which He hath given thee. Beware that thou forget not the Lord, thy God, in not keeping His commandments and His judgments and His statutes, which I command thee this day." Deut. 8:10-11.

The soil on which we live and by which we live is a trust from God; we are but stewards. As little as our money or our bodies are our own to do with as we please, just as little may we do as we please with the soil. It would be an offense against God, ourselves, and future generations "to violate, mine, and despoil" that portion of the earth which the Lord has entrusted to our stewardship and our care. Not long ago we read the following paragraph in "The Lutheran Church and the Soil," by A. M. Malin: "There is a further reason for the interest of the Lutheran Church in this question. Soil erosion is inevitably followed by soul erosion, human erosion. When land becomes eroded and unproductive, industrious owners and tenants will seek a better living. In their place have come in the past, and will continue to come in the future, the marginal farmer, who neither cares nor is able to meet the tests of the high producing farm in zeal, stock, or machinery. Thus the type of the people in the community is lowered. All segments of community life will decrease, and no institution suffers more than the Church."

All this does not mean that the rural pastor is going to be a "county agent," but by reading and observation he can train himself to be a leader of his people, who understands the spiritual as well as the everyday work problems of the farmer. This makes him a better preacher and a better pastor. The ex-

perience of a missionary to China applies in most rural churches. He had tried very hard to establish a mission in a certain area. He was thoroughly consecrated to his task, fully equipped to minister in the language of the people there. After all the usual procedures and techniques had been tried without success, he decided that there must be a way to start. One day while visiting, he noticed that an outstanding citizen mentioned that he was having trouble with his bee culture. Having a rural background and having had experience with bees in his youth, he sent to Italy for hardier bees and better hives. After this practical demonstration of interest it was not very long afterwards that a mission station was established there. And the story did not end there. The establishment of missions in adjacent communities by the "Bee Man Missionary" followed. There are similar outstanding examples in America and Canada, where rural church leaders helped agriculture and the soil.

Long-Range Program Needed

About ten years ago the Roman Catholic Church through the National Catholic Rural Life Conference announced a long-range program for rural America. It is in active operation today and embraces these four points: "1. Care for the underprivileged Catholics on the land; 2. Keep on the land Catholics who are now there; 3. Settle more Catholics on the land; 4. Convert the non-Catholics now on the land." Why is the Catholic Church interested in rural and small-town America and Canada? Because only approximately 15 per cent of her people are on the land. The Lutheran Church is already on the land to the extent of better than 50 per cent in many areas and has been there for years. We believe that the question of Mr. Malin is pertinent at this point: "Rural America has been ripe unto a 'greater harvest' for a long time, but has the Lutheran Church interested herself in it? Have we a long-range program for the nurturing and development of our far-flung rural parishes in their respective rural communities, for the expansion of our rural interests here and away from home? Let us not forget or try to minimize the fact that the growth of urban Lutheranism is depending for approximately three fourths of its increase on rural areas and small towns. Lutherans must take care of their soil and leave it to the next generation not despoiled and mined, but improved and enriched. The church that builds for 'self' builds but for a day. The church that builds the community builds for 'age and age.'"

Vision, courage, understanding, and hard work are required to rate our rural churches and pastors among the best in the land.

MISSIONS

Harvesting for Eternity

By the REV. ALVARO A. CARINO
Candon, P. I.

All mission work is, in the final analysis, harvesting for eternity.

We rejoice over the exciting news that our new sister mission fields, Japan and New Guinea, are enjoying such wonderful progress as described in our church papers. During the early part of the post-liberation days we used to see hundreds of movie-goers who, early on Sunday mornings, lined up to purchase tickets for the show. We used to wish silently in our heart: "Would that people were as interested in the Gospel as they are in movie shows!" We are reminded of this when we read of children and young folks and older people in Japan who are handed tickets and wait for their turn to get into the Sunday school rooms or to attend church services in shifts. In New Guinea, according to reports, the people attend services by the hundreds, and our missionaries actually speak to a thousand or more people at a time. Our heart swells with thanksgiving when we read of such interest in the Gospel of the Crucified.

In some fields, however, the opposite reception seems to be true. The missionary and his message are oftentimes ignored, if not openly rejected. The missionary must face determined opposition, if not outright persecution. The few whom he reaches are often disowned by parents, brothers, and sisters and ostracized by friends. His audiences are small — pitifully small. Just think of going through the whole common order of worship with four or five in the audience! Such is our experience in the Philippine field. Candon is a typical case.

Changed Attitude

When our first missionaries arrived in Candon, they were received with much curiosity. Whispers were spread that the church of the arch-heretic and devil, Martin Luther, came to town. The owner of the house that we rented was threatened with excommunication for leasing his property to us. A number of sermons were preached against our church. It was not rare to find horse manure thrown into the chapel through the windows, and sometimes stones fell on the galvanized roofing of the building during the divine service. A number of crackers were thrown into the dows of our house during our Christmas holidays in Candon bu ploded against the screening wire held our peace. Silently we said expressing our righteous indigna "Lord, forgive them, for they not what they do!"

The opposition has ceased. Ou experiences have seemingly turned into blessings. The comm now has great respect for our c and its pastor. There is hardly civic affair that excludes us. The of police invites us to talk on char training to the town's force, and w teaching religion in the local p school without opposition.

Rapid Expansion

The first weeks and months o missionary's service in a given are, as a rule, spent in language s Here in the Philippines this is n The missionary can plunge into work immediately. Yet he must ceed with caution, first learning traditions and customs of the pe in order to gain their confidenc took us some time to befriend the munity, but, when won, many o external difficulties in doing mi work were overcome. Thus for a we had ten people at the most i services and two children beside own in Sunday school. Today we a Sunday school in all Candon bering close to two hundred chil and our services in two langu are attended by a goodly numb adults. We opened up work in different sections of Candon, and districts are eager to have us their children. The school syste also interested in having us teac ligion to children on released tim a local school of over a thousand p we can have as many classes a can handle. In the sixth grade we have over forty children in att ance. The principal of another s located in a community about miles away has asked us to tea his school, not to mention one lo where we have over a hundred dren in Sunday school whose pa want us to teach their children i classroom.

Our Adherents Active

Our more mature adherents, cially our confirmed members, ta very healthy attitude toward the

A Rare Experience

usual in the Philippines that a whole nould be won for the Church as, through ace, was the case with the Miguel Abaya family at Candon

Sunday school teachers spend ally the whole day (Sunday) from one place to another to in our Sunday schools. One of oung ladies gathers children in eighborhood on Saturdays and s them Bible stories. Another lady, a high school senior, l up work among the backward en in a certain village. The bring their friends and guests vices. Our faithful kindergarten r, who is not on mission salary, en instrumental in helping win od will of a whole barrio be- of her activities.

r work in Candon bore fruits on November 12 nine men and , mostly young people, were ed to their first Communion h the rite of confirmation.

Unusual Victory

win a whole family for the Lu- Church is not unusual to you, s in America, but to our Church Philippines it is a rare expe- The father of this influential , Mr. Miguel Abaya, is the prin- of the town's elementary school r a thousand pupils; Mrs. Abaya, the teachers in the local school; ce, a student in Ilocos College; a junior in the local public high ; Helen and Lydia, in the primary . In church attendance the whole holds an enviable record. The members of the family were ed in the class of November 12. the Philippines, church attend- as been a matter of indifference. son may be a member without to church just so he attends mas Eve programs and goes to on Easter Day and possibly s the funeral of fellow mem- To be sure, he is approached tribute so much for the support church. Thus in a local Protestant church with a "membership" of close to two hundred, the average attendance hardly exceeds ten persons. Thank God our people are showing the proper spirit! Despite the fact that Sunday is a market day in Candon, a thing which more than competes with church attendance, our average attendance at our services exceeds the average in the United States. This is indeed an inspiration to us and to the community. Yet we missionaries can take no credit. We can claim only the failures. *Soli Deo Gloria.* We ask not praise, but prayers; not congratulations, but encouragement in Christ.

Missionary Travels

Travel to Japan has been the chief item on the missionary travelog during the past months. After two weeks of intensive study in the mission school of Concordia Seminary, St. Louis, four young men of the Springfield seminary set out for a two-year vicarage in the Land of the Rising Sun. These men, Clifford Brege, Elwood Fromm, Lester Hall, and Richard Poetter, reached Yokohama just the day before Christmas. They were immediately introduced to the work. Mr. Hall is stationed in the Tokyo area, Mr. Fromm in Sapporo, and Messrs. Brege and Poetter in Niigata. Here they have made it possible for our missionaries to intensify both their language study and their missionary endeavor.

On January 7 the Japan staff was increased through the arrival of the family of Missionary Ralph Bringewatt. The Rev. and Mrs. Bringewatt had first gone to China in 1946. Here two children were born to them, Margaret and Marlene. Health and political difficulties brought them home from Chungking in 1949. Shortly he accepted a call to Rushville, Nebr., where a third child was born to them. When the Board of Foreign Missions called him again, he was eager to accept.

Another valuable worker is the Rev. Max Zschiegner, whose father had been one of our outstanding missionaries to China, where he died in 1940. The son was born at Kuling, China. He was first called to China, but it was impossible to send him out after he had finished mission school, because of political difficulties. He entered the service of the California-Nevada District as missionary at large. The need for workers in Japan caused the Board of Foreign Missions to call him. He was commissioned at Red Bud, Ill., January 28, and sailed February 17.

Two 1950 graduates of St. Louis who attended the School of Missions for one semester together with their wives sailed in early March from Portland, Oreg. They are the Rev. and Mrs. Delmar Glock of Washburn, Ill., and the Rev. and Mrs. Hugh Auw of Pasadena, Calif. They will likely attend language school before entering into direct mission work.

Miss Hedwig Gronbach, R. N., who is to be assistant superintendent of the Bethesda Lutheran Hospital, was commissioned at her home church, Concordia, Cincinnati, February 25 and sailed for India March 10.

After about another month the Rev. Karl Stotik, also a 1950 St. Louis graduate, is to leave for the Central Highlands in New Guinea.

Only one family has come home during the early months of 1951, that of Herman Mayer, from Cagayan, Mindanao, the Philippines. He is the second missionary who went to the islands for our Church.

Others now in the States on furlough are the Rev. Theo. O. Schroeder and family, the Rev. A. J. Buehner and family, the Rev. A. Graf, the Rev. Elmer E. Griesse, and the Rev. Geo. C. Schroeder and family. The first is from Argentina and is spending furlough in Coal Valley, Ill. The others are from India. The Buehners are residing near Jefferson City, Mo., and the Schroeders in San Jose, Calif., while the other two are attending Concordia Seminary, St. Louis.

Nigeria is represented in the United States by the Rev. and Mrs. Carl Rusch and family in Chicago, Herbert Hedman in Memphis, Tenn., Rev. Harold Buls, Selma, Ala., and the Rev. Harold Ottemoeller, Grand Island, Nebr. Missionary William H. Schweppe, with Mrs. Schweppe and their children, returned in January to his post as superintendent of the Nigerian Mission. He was first commissioned to West Africa in 1937.

The Rev. Wilbert Hoeltje has returned from Hong Kong with his family and is under treatment at Wheat Ridge Sanatorium.

As our congregations pray that the Lord might protect all who travel by land, water or air, we ask them also to think of the more than 100 missionaries and their families wherever they may be. HERMAN H. KOPPELMANN

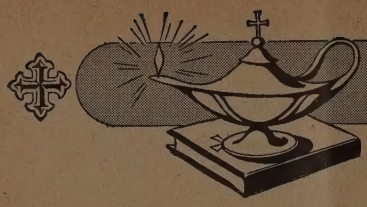
Easter

O Mary, weep not by the tomb
In hopeless, bitter woe.
Shattered is the dark grave's gloom
And vanquished is the foe.

No longer mourn! Death has no power
To hold Him, Lord, victorious.
See! He is risen! 'Tis His hour.
Oh, hear His message glorious.

Redemption's price is fully paid;
Man's debt within the tomb is laid.
Behold, He lives! Man now is free;
The sun shines o'er Gethsemane.
Rejoice and tell this truth to men:
Christ lives! Ye, too, shall live again.

Mattoon, Ill. VIOLA BIRNER



Editorials

The WITNESS Watchword: **"Ye are a chosen generation, a royal hood, an holy nation, a peculiar people, that ye should show forth the pra Him who hath called you out of darkness into His marvelous light."—1 Pe**

Appreciation

Comes a letter from a pastor friend and with it an enclosure which had greatly cheered him. This was a letter of appreciation from the President of his synodical District thanking him for his service on one of the District committees during the year 1950. "This is the first I have ever heard of such happening," writes my friend.

Last Sunday I stood with a group of church officers to be inducted for my little task during the coming year in my parish. At the proper spot came the sentences of appreciation to the outgoing officers. That is written into the *Agenda,* we say; the churchly form provides for it. Well, let churchly form — the manners and habits of Christians toward one another — contribute to plenty of mutual appreciation as the weeks and years go by, out in every family and parish of the land. Chores and routines are wearying, and one of the simplest helps for getting back to the job is a word that gives the helpful lift.

Good Christians don't work for appreciation. But it is mighty heartening to know that you are working with Christians who are good enough to appreciate what you do.

Remember That Jesus Christ Was Raised from the Dead

Who would want to or who could forget the resurrection of Jesus Christ — His victory over death, His death and ours? And still, it must be possible to forget it, to lose sight of all that His resurrection means to us. And some may even want to do that. In exhorting Timothy to constancy and perseverance, Paul bids him: "Remember that Jesus Christ of the seed of David was raised from the dead according to my Gospel" (2 Tim. 2:8). In order that he might not forget the resurrection of Jesus Christ, Luther, at a time of sadness, wrote on the table before him: *"Vivit!"* "He lives!" Upon being asked whether he did not mean his Jesus, he replied: "Yes indeed. For if He did not live, I would not wish to live one single hour."

"According to my Gospel," said Paul. For a further explication of that we turn to that song of triumph over death through the resurrection of Christ which we find 1 Corinthians 15, where Paul declares: "I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the Scriptures; and that He was buried, and that He rose again the third day, according to the Scriptures" (vv. 3-4). There could be no doubt, for the risen Lord was seen by more than five hundred brethren at once, by all the Apostles, and last of all by Paul himself. But the resurrection of Christ, according to Paul, proves that the Christian preaching is not vain, that our Christian faith is not vain, that our sins are atoned for, and that they who are fallen asleep in Christ have not perished. And we, too, who believe in Christ as our Savior will not perish. In view of Christ's victory over death, we join in the Apostle's shout of victory: "O Death, where is thy sting? O Grave, where is thy victory? . . . Thanks be to God, which giveth us the victory through our Lord Christ" (vv. 55, 57).

Who would want to forget the resurrection of Christ? There are such. Doubtless the men who ga Roman guards money to say that while they sle disciples got Christ's body; doubtless the men who demned Stephen, when he saw the heavens opene the risen Son of Man standing on the right hand o (Acts 7:56); doubtless the impenitent enemies of throughout the ages who persecuted Him in persecuti Church; doubtless all who today in unbelief reject H their only Savior. The day will come when they, to be witnesses of the resurrection of Jesus Christ, fo will hear His voice as He calls them from the grave. will see Him come in the clouds of heaven in great They will see Him sitting on the throne of His glory. will hear Him say: "Depart from Me, ye cursed, into lasting fire" (Matt. 25:41). Of this unbelievers and s must be reminded to bring them to repentance. God have all men to be saved; to all Jesus would like t "Because I live, ye shall live also" (John 14:19). T what the living Christ would have those who rejoi all nations.

Rural Church Membership Depletion

In his parish report for 1950, Pastor Oscar He who is the spiritual shepherd of one of Synod's rural congregations, St. Paul's at Concordia, Mo., co sums up one of the perennial problems of the rural as follows: "The supreme need of communities like cordia is not highways, good stores, etc. [Concord those], but a pay roll to allow the people to stay at start homes, and support families. Statistics show th of ten persons born in rural communities only thre a chance to make a living there. Seven are lost to church, and community, though we brought them up and the home, church, and community have a large in them!" He concludes his remarks with this advice all leaders in parish and town know this and act As a matter of fact, Concordia has been doing som about it by encouraging home industries. And aga a matter of fact, St. Paul's Church, according to the p figures, in 1950 grew both in number of baptized sou in communicant membership.

Pastor Heilman directs attention to only one of problems of the rural community. For many years has been a steady movement of population from the ican rural communities to the cities. Only in 1932, the depression, was there a reversal of the trend. The many reasons for this rural folk-depletion. The attra of the city and the lack of industries with a payroll i communities may be among the chief causes, but t of improved farm machinery — farming with tractors, is not going to help the situation either. The more one man can cultivate, the fewer men are needed farm. But in the face of its population losses, the

unity may derive a commensurate measure of satis- n from the fact that it is making a valuable contri- of men and talent to the cities. This also includes ial talent. Rural churches have been a source of th to many urban congregations and newly established ns. Thus the rural community's loss is the city's gain, he Church as a whole is the beneficiary by the thening of its strategic basis in the city.

more serious problem, but perhaps one more easily l, concerns the population movements within the so- rural area of one locality to the rural area in another y. To be specific, what can be done to strengthen al church by renting or selling farms to fellow Lu- ns? Or inversely, what can be done to keep a rural egation from losing members by the selling or renting r by farms to non-Lutherans? At least one Christian nination is doing something about this problem. It is nly of sufficient importance to merit serious thought. purposeful thinking, moreover, is relevant even though now that Christ, the all-wise Head of the Church, lace His disciples where He wants them and scatter alt wherever its savor is needed (Matt. 5:13).

the Young Man Absalom Safe?"

his is the anguished cry of a distressed father who very reason to doubt the safety of his wayward son. om, violating the laws of God and man, had rebelled st his father David, and the king was awaiting the me of the battle in the wood of Ephraim. Alas! om was not safe. Even as David asked the question, ody of his slain son lay buried in a pit under a heap nes (2 Samuel 18). One's heart is rent by the sorrow- ather's disconsolate lament: "O my son Absalom, my my son Absalom! would God I had died for thee, salom, my son, my son!"

he question "Is the young man safe?" will ever be us father's chief concern for his son. Certainly he is rned about the bodily safety of his son; but even if on should fall in battle, he will be comforted if he he assurance that his son died as a child of God. Such ghts come to one's mind as our youth is again being l to the colors. Thousands of them will leave altar hearth at a very early age. At the very time when should be leaders in youth work and take a more e part in the work of the Church in general, they are l away for two years and longer.

he officers of the Walther League and the members mod's Board for Young People's Work, keenly aware ese circumstances, are at the present time working on g-range program of youth activity which should help lve some of the problems created by our country's nt military needs. As this program is developed, our regations will be kept informed. They alone can make fective. The ultimate aim is to keep the young men women in uniform safe and likewise those not in rm, who must remain at home.

eists Protest Against Religion the Public Schools

The formal protest against staging Christmas pageants ew York public schools to the State education depart- t by Arthur G. Cromwell, retired architect of Pultney- , an avowed atheist, who says: "Reason is my god," contends that religious pageants are "bootlegging re- n into the schools under the guise of the Christmas spirit" and infringing on the constitutional provisions for the separation of Church and State, is not unique. Mr. Cromwell, so Walter D. Cavert reminds us in the *Christian Century* (January 10, 1951), is the father of Mrs. Vashti McCollum of Champaign, Ill., who successfully protested against weekday classes in religion.

The question here is not whether or not religion should be taught in the public schools or whether all Christmas pageants are tantamount to teaching religion — many of these pageants show very little of the true significance of Christmas — the question is: Why do atheists get so excited over religion? If there is no God, why worry about Him? No one gets excited over Santa Claus or other fairy tales. Doubtless the devil is anxious to perpetuate the foolishness in the heart of the fool who says, "There is no God." For the same reason the atheist does not get excited when antireligion is taught in the public schools, destroying the faith of children. If it is infringing on the constitutional provisions for the separation of Church and State to do the positive thing, then why is it not an infringement to do the negative?

Another question may be asked: Should not Christians be equally or even more concerned about what is being taught in our public schools? If religion must be barred, by what right may the soul-destroying errors be taught there which rob children of their Christian faith? Some parents do protest. But the best solution of this problem is to establish our own Christian schools.

Sports and Gambling

A lot of self-righteous fingers have been pointed during the past weeks at some husky young men who accepted bribes from gamblers to "fix" important basketball games.

True, gambling is evil. In its large commercial aspects it is tied up with gangsters and hoodlums. It seems a pity that a contest of brawn and skill should be perverted to the greed of gamblers.

However, as the more thoughtful press of the country has editorialized, it is just what big-time athletics can expect. Originally schoolboys played games for exercise to refresh themselves after study. Then schools discovered a focus of special interest in games played between themselves. Now the problem that besets the national athletic organizations and college administrators alike is this: collegiate sport has become big business. It can yield tremendous revenues. Alumni need the prestige of it in their business. The athletes that help earn all this money and prestige — why are they not laborers worthy of their hire?

The next "why not" follows logically — why are they not fair prey for those who want to make some side money?

The Christian who looks at all of this thoughtfully and soberly has to delve even more deeply. For he is led by his Lord Christ to try to think of life as lived for God first, for the things of God first; and money, pride, prestige, have to yield. Christian colleges and Christian schools, Christian alumni and Christian rooters, find themselves confronting a real battle at times, and not the one out on the floor or the field: the battle within their own hearts, whether to prize games and money, skill and muscle, above the greater needs of health, good cheer, comradeship, and the other gifts that come from God and help to serve God.

It should be impossible for Christian schoolboys to curse while playing a game. It should be impossible for Christian spectators to want a team to win so that they, the spectators, will feel proud of themselves and superior to other people. It should be . . .

News

WORLD

Strong protests against the drafting of 18-year-olds and against the Army's proposed universal military service and training bill have been heard at Senate hearings in Washington. In a Declaration on Manpower, drafted at its annual meeting in January, the Association of American Colleges advocated setting age 19 for induction, with appropriate deferments in professional fields, use of existing educational facilities for training purposes, use of womanpower for civilian leadership, and consideration for the preservation of small and private colleges, which in the past have been so vital to national life. Some of the proposals of this declaration are from a plan drafted by Indiana college presidents. Dr. O. P. Kretzmann of Valparaiso took a prominent part in the creating of this plan and acted as Indiana delegate to the AAC meeting. . . . Bible schools and institutes have called attention in Washington to the fact that their existence would be endangered by the 18-year-old draft, which would "turn colleges into girls' schools." Quakers, Mennonites, the Church of the Brethren, and Baptists oppose the militaristic trend of the service bill. Methodists fear the resulting Government control of higher education. Catholic statements call attention to the deteriorating effect on the nation's morals that Army service at so early an age would cause.

A Constitutional amendment to recognize the "Law of Christ" has been proposed by Republican Senator Ralph Flanders, Vermont. He said he introduced his resolution (S. J. Res. 29) at the request of many individuals who wrote him following his address on "Let's Try God," delivered in the Senate last fall. Text of his amendment provides:

"Sec. 1. This nation devoutly recognizes the authority and law of Jesus Christ, Savior and Ruler of nations, through whom are bestowed the blessings of Almighty God.

"Sec. 2. This amendment shall not be interpreted so as to result in the establishment of any particular ecclesiastical organization, or in the abridgment of the rights of religious freedom, or freedom of speech and press, or of peaceful assemblage.

"Sec. 3. Congress shall have power, in such cases as it may deem proper, to provide a suitable oath or affirmation for citizens whose religious scruples prevent them from giving unqualified allegiance to the Constitution as herein amended."

The Senate Judiciary Committee is now studying the resolution.

CHURCH

New president of Boston University, the largest Methodist church-related educational institution, is Dr. Harold C. Case, former pastor of First Methodist Church, Pasadena, Calif. He succeeds Dr. Daniel L. Marsh, who retired from the presidency after serving 25 years. B. U. includes 16 separate schools, with a total enrollment of over 30,000.

Protestants of the Greek Evangelical Church were refused permission from the government to build a church in a Macedonian village in spite of the fact that the petition was signed by 63 family heads. The Greek government's Ministry of Cults said it was acting according to the direction of the Greek Orthodox Church, which according to law it must consult in requests for Protestant church buildings. The Evangelical Church head reported his group was stunned by the refusal, especially since the Greek Orthodox Church has received so much financial help from Protestants in America.

LUTHERANS

Churchgoers in the predominantly Lutheran Baltic States are now required to get special permits from authorities in order to attend church services. A tax of about $2.00 is required for each permit, according to the Latvian newspaper *Laiks*, published in New York. The high tax is not so prohibitive as is the fear that the permits may prove to be "tickets for Siberia." The new regulations include censorship of hymns and scheduling of services early on Sundays in order "not to interfere with more important meetings." Censorship of sermons is expected soon.

Establishment of a Division on Lutheran Co-operation in Latin America was approved recently at the 33d annual meeting of the National Lutheran Council in New York. The Division will conduct missionary work in L America on behalf of the eight theran bodies of the NLC and will vide interchurch aid and spiritual for hundreds of Lutheran immig in these lands. A temporary com sion is to function until the div is created later in the year. The C *tian Century* notes with approval the Lutherans are leading the wa pooling resources and efforts for sion work and have become an ample to the Foreign Missions div of the National Council of Chur which as yet "has not been able cessfully to work out such a gram." . . . Another new mission ture was undertaken by the Co when it attached to its Divisio American Missions the work a Negroes formerly done by me bodies. . . . A feature of the me was the opening of the new headquarters at 50 Madison New York.

Details for spiritual servic Lutheran men and women in Armed Forces were approved in February by the executives of Missouri Synod and the National theran Council. Chairman of the Commission, which shall set policies, is Dr. Paul Dannen chairman of the Missouri Synod A Services Commission. Direction o program is to be given by an Ad istrative Committee, composed of Missouri and three NLC mem A half million dollar budget adopted for 1951; two secretaries appointed to head the practical ad istration of the program, the Rev. F. Yaeger, Pleasantville, N. J., fo NLC, and the Rev. Kenneth Ah the Missouri Synod. First task o secretaries is to set up centers in fi points in the West, South, and So east where joint surveys last fall cated great need. The joint pro is to stress spiritual service rather combined social and spiritual, as ing World War II. Local churches be drawn in as much as possible

The 80th birthday of Dr. F. M Christiansen on April 1 is being by a series of special observ throughout the month of April. A the events for this world-famous c director and composer is a co April 13 at Northrup Memorial A torium, Minneapolis, at which the ernor of Minnesota and the presi of the University of Minnesota a St. Olaf College will make intermi addresses. A concert violinist a age of 12 in his native Norway, C tiansen emigrated to America in and continued his career as a vio and band director before beco associated with St. Olaf in 1903 founder and conductor of the St Choir, since 1912, he has contrib very much to Lutheran church m

port of the Treasurer of Synod for the Fiscal Year 1950

bit "A"

Statement of Receipts

eceipts from Districts	Budget	"Building for Tomorrow"
berta and British Columbia	$ 10,491.84	$ 7,949.75
gentina	156.00	465.00
lantic	98,561.49	58,821.10
azil	12.08	—
alifornia and Nevada	28,306.97	15,983.49
ntral	406,020.44	158,175.31
entral Illinois	153,060.30	51,090.41
olorado	27,776.93	11,012.74
stern	99,007.72	38,064.26
glish	195,131.07	39,205.00
orida-Georgia	7,927.25	3,111.56
wa East	82,473.93	30,430.33
wa West	180,274.05	49,581.36
nsas	115,244.76	30,495.41
anitoba and Saskatchewan	7,971.63	5,042.78
ichigan	400,000.00	110,173.62
innesota	317,235.93	100,605.21
ontana	13,311.76	6,815.60
orth Dakota	47,023.76	18,032.46
orth Wisconsin	180,089.12	55,693.54
orthern Illinois	411,550.19	97,163.41
orthern Nebraska	60,000.00	27,135.13
orthwest	59,377.63	25,882.04
klahoma	20,604.68	11,121.21
ntario	28,370.77	13,605.42
outh Dakota	37,183.87	17,361.20
outh Wisconsin	265,920.35	88,884.63
outheastern	38,298.43	25,176.13
outhern	11,469.81	9,664.20
outhern California	37,678.99	27,556.56
outhern Illinois	92,065.06	36,225.22
outhern Nebraska	96,850.75	39,226.93
exas	59,736.46	45,069.50
estern	339,124.79	105,963.48
otal Receipts from Districts	$3,928,308.81	$1,360,783.99
Miscellaneous Receipts		
undry Sources	321,826.28	15,541.77
otal Receipts	$4,250,135.09	$1,376,325.76

bit "B"

Budget and Disbursements

Missions	Budget	Disbursements
Blind Missions	$ 19,000.00	$ 14,225.30
Deaf Missions	93,000.00	93,000.00
European Affairs	60,000.00	53,833.34
Foreign Missions	650,000.00	648,870.71
Negro Missions in North America	155,000.00	149,104.34
Negro Missions in Africa	80,000.00	80,000.00
North and South American Missions	675,000.00	524,769.79
Student Service Commission	25,000.00	23,000.00
Secretary of Missions	18,000.00	14,432.50
Total for Missions	$1,775,000.00	$1,601,235.98
Higher Education		
Colleges and Seminaries	$1,350,000.00	$1,280,001.78
Board for Higher Education	21,000.00	18,602.67
Teaching Course for Seminary Students	5,000.00	368.73
Accounting System Introduction	5,000.00	1,189.62
Accreditation	2,500.00	1,039.04
Convocation of All Faculties	3,000.00	—
Total for Higher Education	$1,386,500.00	$1,301,201.84
Suport and Pension		
Support and Executive Office	$ 570,000.00	$ 561,014.53
Death Benefits	15,000.00	14,725.00
Candidate Subsidy	10,000.00	10,022.91
Accounting, Fiscal Office	15,000.00	16,965.05
Special Pension Premiums	—	2,053.89
Total for Support and Pension	$ 610,000.00	$ 604,781.38
Parish Education		
Parish Education, Board for	$ 67,000.00	$ 70,417.14
Young People's Work, Board for	5,400.00	4,785.98
Total for Parish Education	$ 72,400.00	$ 75,203.12
Stewardship, Missionary Education, and Promotion		
Stewardship, Missionary Education, and Promotion	$ 80,000.00	$ 157,020.82
Stewardship Council	—	35,839.01
Stewardship Film	—	65,636.45
Total for Stewardship, etc.	$ 80,000.00	$ 258,496.28
Administration		
Appeals, Board of	$ 1,500.00	$ 1,170.15
Auditing Department	6,000.00	6,426.32
Chicago Office	750.00	720.00
Collection Materials	3,000.00	2,893.18
Convention Expenses	15,000.00	42,404.41
Directors, Board of	3,600.00	5,185.05
Equipment, Office	3,000.00	5,639.99
Fidelity Bond (Three-year payment in 1949)	—	—
Fiscal Conference	6,500.00	7,460.22
Fiscal Office	23,000.00	21,843.62
Foreign Exchange	—	285.21
Legal Department	2,500.00	4,204.70
Planning Counselor	—	4,053.02
Presidents, College of	4,000.00	4,657.56
President's Office	20,000.00	14,675.66
Public Relations, Department of	37,000.00	37,026.46
Reserve for Fire and Tornado Insurance	25,000.00	25,000.00
Secretary's Office	4,250.00	4,289.11
Statistical Bureau	9,000.00	10,352.35
Statistical Yearbook	7,500.00	7,422.54
Transportation Department	3,000.00	2,259.08
Trustees, Board of	350.00	367.81
Vice-Presidents' Allowance and Expenses	10,000.00	12,969.91
Total for Administration	$ 184,950.00	$ 221,306.35
Standing and Special Committees		
Centennial Committee	$ 15,000.00	$ 8,208.90
Church Architecture, Committee on	1,000.00	972.13
Concordia Historical Institute	3,500.00	3,500.00

	Budget	Disbursements
58. Constitutional Matters, Committee on	400.00	370.43
59. Doctrinal Unity Committee	600.00	1,658.32
60. Emergency Planning Council	1,000.00	571.06
61. Finnish Church Committee	25.00	25.00
62. Fraternal Organizations, Committee on	1,250.00	1,174.63
63. Hymnology and Liturgics	350.00	350.09
64. Radio Station KFUO	10,000.00	10,000.00
65. Sunday School Teachers' Training	175.00	10.00
66. Synodical Radio and Television Com.	3,000.00	2,998.85
67. Teachers' Placement Committee	400.00	379.74
68. Sundry Items	12,000.00	4,334.13
69. *Total for Standing and Special Committees*	$ 48,700.00	$ 34,553.28

Exhibit "C"

Budget Recapitulation

	Budget	Disbursements
1. Total for Missions (Exhibit "B," Line 10)	$1,775,000.00	$1,601.235.98
2. Total for Higher Education (Exhibit "B," Line 17)	1,386,500.00	1,301,201.84
3. Total for Support and Pension (Exhibit "B," Line 23)	610,000.00	604,781.38
4. Total for Parish Education (Exhibit "B," Line 26)	72,400.00	75,203.12
5. Total for Stewardship, Missionary Education, and Promotion (Exhibit "B," Line 30)	80,000.00	258,496.28
6. Total for Administration (Exhibit "B," Line 54)	184,950.00	221,306.35
7. Total for Standing and Special Committees (Exhibit "B," Line 69)	48,700.00	34,553.28
8. Contingent Reserve Fund	92,450.00	—
9. *Totals*	$4,250,000.00	$4,096,778.23
10. Budget Receipts (Exhibit "A," Line 37)		4,250,135.09
11. Operating Balance (Credited to Postwar Reserve) (See Exhibit "K," Line 2)		$ 153,356.86

Exhibit "D"

Relief in Europe and Asia

Receipts

1. Net Receipts to January 31, 1950	$3,970,890.20	
2. Receipts During Fiscal Year 1950	59,269.50	
3. *Total Receipts to January 31, 1951*		$4,030,159.70

Disbursements

4. German Publishing House	$ 2,141.84
5. Finnish War Orphans in Sweden	2,000.00
6. Orphans in Finland	10,000.00
7. Relief Materials for "Deutsches Hilfswerk"	100,000.00
8. Berlin Relief	11,697.86
9. Alsace Relief	1,000.00
10. Student Relief	3,375.00
11. Bethel bei Bielefeldt	3,500.00
12. High School	2,141.84
13. Free Church Relief	1,839.70
14. "Schweitzer Hilfswerk"	1,000.00
15. Luxembourg Orphanage	525.00
16. "Deutsches Hilfswerk"	110,329.80
17. Breslau Synod Relief	1,000.00
18. Transportation	19,629.61
19. Wiesbaden Relief	100.00
20. Frankfurt Relief	100.00
21. Finnish Relief	5,313.73
22. Copenhagen Food Committee	20,000.00
23. Tyska Kyrkokontoret	283,064.00
24. Surplus Army Supplies for Central Europe	100,000.00
25. Dried Milk for Austria	50,000.00
26. Dried Milk for Germany	40,000.00
27. Dried Milk for Poland	10,000.00
28. Canadian Lutheran World Relief, Foodstuffs and D. P.	110,000.00
29. Canadian Lutheran World Relief, Expenses	6,232.50
30. Canadian Lutheran Revolving Fund	40,000.00
31. Canadian Lutheran World Relief — Collection in Canada	122,457.18
32. Clothing Special	1,020.87
33. Automobiles	14,927.35
34. Repairs, Eleemosynary Institutions, Germany	50,000.00
35. World Council for Expenses	25.00
36. Supplies and Packages to Europe	1,914,606.51
37. Lutheran World Relief, Inc.	65,000.00
38. Special Remittances	540.31
39. Medical Kits and Clinical Supplies	1,179.12
40. Church World Service for Raw Wool and Cotton	200,000.00
41. Church World Service for Child Feeding	311,387.65
42. Transportation to South America	2,720.00
43. Shoes for German Chaplains	1,600.00
44. China Relief	5,000.00
45. Prisoners of War	3,020.39
46. Free Church Survey	300.00
47. Convention, Meeting and Display Expenses	986.75
48. Blankets — Surplus Army Supplies	18,385.00
49. Church World Service for Students' Support	10,000.00
50. Rev. Kreiss for Orphans	2,200.00
51. Addressograph	4,808.71
52. Church World Service, India and Pakistan	10,000.00
53. Furniture for Refugees	16,352.70
54. Devalbonne Sanatorium for Lepers	50.00
55. Stuttgart Office	7,201.26
56. Latvia Displaced Persons	2,265.94
57. Raw Material	51,909.72
58. Displaced Persons, c/o Rev. Friedrich	250.00
59. Mrs. Ching	100.00
60. N. L. C. Commission for Orphaned Missions	38,012.75
61. Chaplain Maddox	13.50
62. Displaced Persons	69,110.73
63. Refund to Wisconsin Synod	3,740.00
64. Sperlingshof Orphanage	400.00
65. Deaconess Work	58.16
66. Relief Work, a/c Steiniger	700.00
67. Senlis Orphanage	1,005.25
68. M. Graudenz and J. Brandle	– 220.00
69. Dr. Nopitch, Mothers' Rest Home	3,728.29
70. Foreign Mission Evacuees	18,543.43
71. Chr. Schmidt	29,332.63
72. *Total Disbursements to Jan. 31, 1951*	$3,917,7
73. BALANCE, January 31, 1951 (See Exhibit "M," Line 45)	$ 112,4

bit "E"

Peace Thankoffering

eceipts

et Receipts to January 31, 1950	$4,680,884.06	
eceipts During Fiscal Year 1950	108.50	
otal Receipts to January 31, 1951		$4,680,992.56

isbursements

ostwar Reconstruction and Missionary Expansion

ibles for Norwegian Refugees	$ 2,409.64
hurch Extension Funds, Argentina	5,000.00
hurch Extension Funds, Brazil	10,000.00
merican Bible Society, German Bibles	150,000.00
r. Pieper's *Dogmatik*	11,719.74
utheran World Convention, Catechisms and Hymnals for Prisoners of War	8,333.33
avarian Lutheran Church (Dr. Meiser)	5,000.00
r. Meiser for Theological Books for Theological Students in Germany	5,000.00
oreign Students to St. Louis Seminary	8,593.10
undry Relief and Trip Expenses	29,767.52
utheran World Convention, Catechisms for Distribution in Germany	2,166.66
exican Chapels	55,870.50
hurch Building, Balboa, Canal Zone	20,000.00
ome Mission Expansion Program	9,896.21
lontevideo, Uruguay	37,500.00
ovo Hamburgo, Brazil	7,500.00
enha, Brazil	7,500.00
erman Library	737.99
ehabilitation of Bombed Chapels and Homes in China	50,000.00
estoration of Equipment in China	10,000.00
anila, Philippine Islands	50,000.00
hina Rehabilitation	14,536.77
anhsien Assembly Hall	5,000.00
anhsien, Purchase of Property	5,000.00
ospital at Enshih	9,290.00
enter in Japan	23,962.00
lission in New Guinea	5,000.00
arracks to be Used as Churches	93,185.00
merican Bible Society, Japanese Bibles	35,000.00
lsace Synod, Loans for Orphanage	12,715.75
ltar and Communion Sets and Candles	1,217.14
quipment at Friedburg, Germany	1,500.00
erman Publishing House	5,000.00
udit and Dorn Expenses, Brazilian Publishing House	2,065.97
razilian Publishing House	29,000.00
razilian District Loan, a/c Brazilian Publishing House	35,000.00
hurch Building in Honolulu	30,000.00
estaments, Books, and Periodicals	111,236.00
tlantic District for Renovation of Building in Chinatown	75,000.00
ellulose for Religious Publications	220,449.97
orrespondence School at St. Louis Seminary	5,000.00
raining City Missionary for Clinical Work	2,980.00
merican Bible Society for Cellulose	50,000.00
nited Relief for Displaced Persons	1,000.00
openhagen, Grant Loan	1,800.00
t. Matthew's Lutheran Church for the Deaf, Long Island, N. Y.	15,000.00
hrist Church for Deaf, Cleveland, Ohio	15,000.00
eaf Congregation, Washington, D. C.	12,476.63
rinity Congregation, New York	18,000.00
ev. Walter G. Kunstman, Travel Expense	781.13
quipment for Institution in Germany	75,040.00
uenos Aires, Residence for President	15,000.00
io de Janeiro, Residence for President	15,000.00
ntwerp Congregation, Rev. Hellings	200.00
aris Congregation, Rev. Kreiss	300.00
oreira, Brazil Orphanage	3,000.00
hurch World Service, a/c Barrack, Gross-Oesingen	5,450.00
erman Edition, *Go and Tell*	21,338.45
egular Edition, *Go and Tell*	82,189.32
egular Edition, *See His Banners Forward Go*	18,056.94
panish Translation of Dr. Mueller's *Dogmatics*	634.10
ad Boll Conferences (2)	37,513.83
ev. Kiviranna	971.00
amily Worship Hour	32,500.00
hurch Extension Fund, Florida-Georgia District	17,500.00
hurch Extension Fund, Southern California District	10,000.00
hurch Extension Fund, California and Nevada District	7,500.00
hurch Extension Fund, Oregon and Washington District	7,500.00
hurch Extension Fund, Southeastern District	7,500.00
Rehabilitation of Alsace Churches	2,000.00
Colored Missions for Pensacola and Mobile	12,500.00
London Chapel for Polish D. P.	5,043.38
London, D. P. Mission	4,025.07
St. Philip's Church, Detroit	50,000.00
Medical Mission, India, Dr. Bulle	500.00
Visual Education Material for Europe	20,000.00

80. Seattle, Colored Mission Chapel	25,035.30		
81. Belgrano, Arg. Youth Building	4,000.00		
82. *Total Postwar Reconstruction and Missionary Expansion*		$1,803,488.44	
Synodical Building Fund			
83. Transferred to Synodical Building Fund		1,500,000.00	
Synodical Office Building			
84. Transferred to Synodical Office Building Fund		200,000.00	
Postwar Contingencies			
85. Transferred to Synodical Building Fund		299,309.07	
86. Transferred to Synodical Office Building Fund		200,000.00	
Mission Expansion at Home and Abroad			
87. Transferred to Church Extension Fund		200,000.00	
88. Transferred to Home Mission Reserve		100,000.00	
89. Transferred to Negro Missions		50,000.00	
90. *Total Disbursements and Transfers*			4,352
91. BALANCE, January 31, 1951 (See Exhibit "M," Line 42)			$ 328

Exhibit "F"
Centennial Thankoffering

Receipts		
1. Net Receipts to January 31, 1950	$1,243,103.24	
2. Receipts During Fiscal Year 1950	26.50	
3. *Total Receipts to January 31, 1951*		$1,243,129.74
Disbursements		
4. Foreign Mission Expansion	$ 184,567.34	
5. Radio Missions in Foreign Fields	284,275.61	
6. Scholarly Research and Publications	7,709.94	
7. Special Laboratory Equipment	1,018.14	
8. Student Centers in St. Louis and Springfield	261,413.88	
9. Visual Education	6,241.73	
10. *Total Disbursements*		745,226.64
11. BALANCE, January 31, 1951 (See Exhibit "M," Line 36)		$ 497,903.10

Exhibit "G"
Armed Services Commission

1. Balance, January 31, 1950	$ 419,719.37	
2. Receipts During Fiscal Year 1950	1,393.28	
3. *Total Credits*		$ 421,112.65
4. Disbursed to or by Order of the Commission		115,005.87
5. BALANCE, January 31, 1951 (See Exhibit "M," Line 34)		$ 306,106.78

Exhibit "H"
Church Extension Fund

Receipts		
1. Contributions	$ 8,905.70	
2. Administration Fees	12,914.54	
3. Repayment on Loans	269,125.94	
4. Notes Payable	325,101.10	
5. *Total Receipts*		$ 616,047.28
6. BALANCE, January 31, 1950		232,914.31
		$ 848,961.59
Disbursements		
7. Expenses	744.30	
8. New Loans	265,836.70	
9. *Total Disbursements*		$ 266,581.00
10. BALANCE, January 31, 1951 (See Exhibit "M," Line 37)		$ 582,380.59

Exhibit "J"
Contingent Reserve Fund

Receipts		
1. Trailer Supplies Sold	$ 25.00	
2. Support Check Canceled	50.00	
3. Interest, General Investments	54,344.72	
4. *Total Receipts*		$ 54,419.72
5. BALANCE, January 31, 1950		83,928.30
		$ 138,348.02
Disbursements		
6. Refund of Budget Item	$ 100.00	
7. Subsidy "Church Through the Ages"	4,666.00	
8. Subsidy "Treasury of Christian Literature"	5,466.50	
9. *Total Disbursements*		$ 10
10. BALANCE, January 31, 1951 (See Exhibit "M," Line 39)		$ 128

Exhibit "K"
Postwar Reserve Fund

1. Balance, January 31, 1950	$ 729,802.43	
2. Operating Credit, Fiscal Year 1950	153,356.86	
3. *Total Credits*		$ 883
4. Transferred to Building Fund by Resolution of Synod		270
5. BALANCE, January 31, 1951 (See Exhibit "M," Line 43)		$ 613

Exhibit "L"
Synodical Building Fund
("Building for Tomorrow")

1. Balance, January 31, 1949	$ 358,491.64	
2. Transferred from Peace Thankoffering	1,500,000.00	
3. Transferred from Peace Thankoffering—Postwar Contingencies	299,309.07	
4. Receipts "Building for Tomorrow"	1,376,325.76	
5. Transferred from Postwar Reserve	270,000.00	
6. Gross Receipts	$3,804,126.47	
7. Less Collection Expense	58,012.66	
8. *Total Available Funds*		$3,746
Disbursements		
9. Austin	$ 97,792.45	
10. Bronxville	83,755.40	
11. Buenos Aires	184,853.80	
12. Concordia	345,354.45	
13. Edmonton	7,843.60	
14. Fort Wayne	83,034.96	
15. Milwaukee	218,698.03	
16. Oakland	281,427.63	
17. Portland	246,097.68	
18. Porto Alegre	135,246.80	
19. River Forest	498,517.88	
20. St. Louis	112,376.80	
21. St. Paul	89,302.24	
22. Seward	173,068.30	
23. Springfield	1,800.00	
24. Winfield	95,228.88	
25. New York, N. Y., Residence for Director of Public Relations	25,107.98	
26. *Total Disbursements*		2,679
27. BALANCE, January 31, 1951 (See Exhibit "M," Line 47)		$1,066

ıibit "M"

BALANCE SHEET

January 31, 1951

ASSETS

CURRENT ASSETS

Cash	$ 648,007.47	
Accounts Receivable	750.00	
Advances, Sundry	97,950.14	
Automobile Funds	158.88	
Eastern Air Lines — Deposit	425.00	
Investments	2,783,618.50	
Total Current Assets		$ 3,530,909.99

PREPAID DISBURSEMENTS

Equipment	$ 3,430.90	
Missions	27,556.96	
Residences, Professors and Sundry	552,667.13	
Stewardship Film	7,327.17	
Ten Million Dollar Collection	8,321.76	
Total Prepaid Disbursements		$ 599,303.92
Total Current and Prepaid Assets		$ 4,130,213.91

PENSION FUND ASSETS

Investments	$8,694,283.52	
Amortization Reserve	71,302.62	
Interest Accrued	34,352.48	
Cash	98,109.44	
Total Pension Fund Assets		$ 8,898,048.06

L. L. L. ENDOWMENT FUND ASSETS

Investments	$2,816,131.00	
Cash	7,578.27	
Interest Accrued	4,002.68	
Total L. L. L. Endowment Fund Assets		$ 2,827,711.95

SUNDRY TRUST FUND ASSETS

Investments	$2,253,048.33	
Contingent Reserve	7,359.08	
Interest Accrued	3,823.53	
Cash	45,574.86	
Bequest Investment Suspense	19.00	
Total Sundry Trust Fund Assets		$ 2,309,824.80

LAY RETIREMENT FUND ASSETS

Investments	$ 351,800.00	
Cash	5,234.88	
Total Lay Retirement Fund Assets		$ 357,034.88
		$18,522,833.60

LIABILITIES

CURRENT LIABILITIES

$ 306,106.78	34. Armed Services Commission (Exh. "G," Line 5)
4,060.59	35. Blind Literature
497,903.10	36. Centennial Thankoffering (Exh. "F," Line 11)
582,380.59	37. Church Extension Fund (Exh. "H," Line 10)
277,619.48	38. College and Seminary Deposits
128,115.52	39. Contingent Reserve Fund (Exh. "J," Line 10)
11.00	40. Foreign Buildings
19,616.47	41. Home Mission Reserve
328,195.05	42. Peace Thankoffering (Exh. "E," Line 91)
613,159.29	43. Postwar Reserve (Exh. "K," Line 5)
27,549.75	44. Relief Funds
112,449.62	45. Relief in Europe and Asia (Exh. "D," Line 73)
413.21	46. Student Disbursement Accounts
1,066,606.93	47. Synodical Building Fund (Exh. "L," Line 27)
77,482.28	48. Synodical Office Building
500.00	49. Ten Million Dollar Collection
88,044.25	50. Transitory Accounts
	51. *Total Current Liabilities*

PENSION FUND LIABILITIES

$8,039,197.62	52. Pension Fund
38,359.45	53. Annuities
121,767.25	54. Contingent Fund
529,140.92	55. Retirement Fund
38,606.91	56. Investment Depreciation Reserve
116,128.92	57. Earnings, Current
14,846.99	58. Earnings, Deferred
	59. *Total Pension Fund Liabilities*

L. L. L. ENDOWMENT FUND LIABILITIES

$2,704,599.27	60. L. L. L. Endowment Fund
96,482.22	61. Investment Depreciation Reserve
4,142.68	62. Earnings, Current
22,487.78	63. Earnings, Deferred
	64. *Total L. L. L. Endowment Fund Liabilities*

SUNDRY TRUST FUNDS LIABILITIES

$ 499,490.83	65. Annuity Endowments
26,676.73	66. Bequests, Pending Liquidation
129,147.74	67. Insurance Reserve, Fire and Tornado
1,318,014.61	68. Legacies
242,054.54	69. Permanent Support Fund
55,728.10	70. Investment Depreciation Reserve
29,633.14	71. Earnings, Current
9,079.11	72. Earnings, Deferred
	73. *Total Sundry Trust Funds Liabilities*

LAY RETIREMENT FUND LIABILITIES

$ 357,034.88	74. Lay Retirement Fund
357,034.88	75. *Total Lay Retirement Fund Liabilities*
$18,522,833.60	

rch 1, 1951

W. H. SCHLUETER, *Treasurer*

Certificate of Audit

As independent auditors engaged by The Lutheran Church — Missouri Synod, we have examined the books and accounts of that organization as of January 31, 1951, and the financial transactions for the fiscal year then ended, have reviewed the system of internal control and the accounting procedure of the Synod, and, without making a detailed audit of the transactions, have examined or tested accounting records and other supporting evidence by methods and to the extent we deemed appropriate. Our examination was made in accordance with generally accepted auditing standards applicable in the circumstances and included all procedures which we considered necessary.

We reviewed the transactions pertaining to the College and Seminary Deposits, which reflect a liability of $277,619.48 as of January 31, 1951, but our engagement did not provide for fication of these balances by examination of the books and r of the various colleges and seminaries. However, we ha information that would lead us to question the correctness amount of this liability as shown by records of Synod.

In our opinion, subject to the foregoing comment on C and Seminary Deposits, the attached balance sheet Exhibi and accompanying Exhibits "A" to "L" inclusive present the financial position of Synod as of January 31, 1951, a financial transactions for the fiscal year then ended in conf with generally accepted accounting principles applied on a consistent with that of the preceding year.

St. Louis, Missouri — TRACY B. WHITTON & COMPA
March 2, 1951 — *Certified Public Accountants*

Comment on the Treasurer's Annual Report

The time element enters into the preparation of the foregoing annual report on Synod's fiscal business. Hence, comment must be brief and to the point.

The budget income recorded in the first column of Exhibit "A" was most gratifying. The total budget income shown on line 37 exceeded the budget of $4,250,000 by $135.09. The increase over the year 1949 was more than $615,000. These two facts were cause for great rejoicing in Synod's offices, and we believe they should be cause for thanksgiving throughout Synod. One District averaged $5.06 per capita, and seven more Districts exceeded $4.00, whereas a year ago there were only four which exceeded $4.00.

Among the moneys received from scattered sources as recorded in the first column on line 36 should be mentioned the following: $150,000 from Concordia Publishing House; $64,578.25 as earnings from the L. L. L. Endowment Fund, and $15,275.07 from legacy earnings. Bequests aggregated $60,389.41, and the Permanent Support Fund earned $6,045.02.

In Exhibit "B" are shown the budgets of the various synodical activities and the cost of each. Most accounts operated within their budgets. This is especially true of the Board for North and South American Missions (line 7). A favorable rate of exchange in its foreign business and a healthy financial state in our North American Districts caused very substantial savings. Repairs at our seminaries and colleges (line 11) cost Synod much less than was budgeted. On the other hand, higher prices resulted in higher salaries and operating costs, causing a number of budget overdrafts.

Last year's convention of Synod passed a number of resolutions which increased operating costs in certain departments. The rather heavy cost of the convention (line 35) was due in a large measure to the cost of the book of *Reports and Memorials* and the cost of the *Proceedings*. These two items totaled in excess of $25,600. Both books were very much larger than they ever were before, and both were printed in larger editions than ever before, and these two factors in turn increased the mailing costs considerably.

The Department of Stewardship, Missionary Education, and Promotion deserves some comment. This activity is reflected on lines 27, 28, and 29. The amount set down in the budget was very evidently much too low to even remotely serve the purpose. The increased costs in lines 27 and 28 are in a large measure attributable to the fact that this department was encouraged, in fact directed, to greatly intensify its activities throughout the year. That its efforts were productive is demonstrated by the results shown in the second paragraph of this comment. The cost of the stewardship film, shown on line 29, was greatly offset by direct offerings gathered at the showing of the film "Beyond Our Own Horizon." Not all of these moneys reached us in identifiable form, but those that did totaled $44,910.35, all of which were credited to the budget.

In Exhibit "C" are drawn together all of the budgetary operations detailed in Exhibit "B" and resulting in an operating balance of $153,356.86 (line 11). This compares very favorably with the previous year, which produced an overdraft of $163,596.70. The results for the year become still more gratifying when we consider that we have not had an operating balance since 1946.

Our Relief operations in Europe and Asia are tapering off quite noticeably. During the year 1949 income for this purpose amounted to $148,678.68. This last year it amounted to $59,269.50 (see Exhibit "D," line 2). The disbursements outlined on lines 4 to 71 bring an over-all picture of the moneys spent for Relief in Europe and Asia since the time this activity was started. Line 72 shows that a total of more than $3,900,000 has been spent for these various purposes, leaving a balance of slightly than $100,000 shown on line 73.

The report on the Peace Thankoffering, as shown i hibit "E," also gives an over-all picture of this activity fr time of its inception. It would have been rather meaning make a report covering only the operations for the las In such a report the picture would be entirely lost. Soo later this fund will be completely exhausted, and then report will be in order.

The Centennial Thankoffering, detailed in Exhibit also running towards a conclusion. The balance of $306 shown on line 5, compares with $591,650.40 recorded a ye If the present rate of expenditure continues, this operati also be substantially concluded before another year is ov

Exhibit "G" reflects the condition of the account Armed Services Commission. This account has not bee active during the last several years. However, there ha a decided upswing in recent months, and all indications a activities will be greatly intensified in the early future. A collection for the benefit of this work is about to be ann for Mother's Day.

The picture of our Church Extension Fund has change siderably. A year ago there was a balance of about $ Now, as shown in Exhibit "H," line 10, there is a bala $582,380.59. In explanation of that fact the following is sub The 1950 convention of Synod authorized and encourag borrowing of money for the benefit of this fund. That res prompted the Board of Directors to make available Church Extension Fund all the moneys that had been to Synod against its non-interest bearing notes. These loa reflected in Exhibit "H," line 4. As all of these notes are d notes, and as note holders may exercise their right to d payment at any time, the Church Extension Board ha directed to keep at least $100,000 on hand, so that such obli might be met. Then also it should be noted that as of the day of January, there were loans approximating $200,000 ised, but which loans had not yet been paid out becau need for them had not yet developed. Considering these $ already allocated, and the $100,000 which are to be reserve, there is less than $300,000 left for allocation. Incid total loans outstanding as of January 31, 1951, amou $1,400,531.66.

It is necessary at all times that your Treasurer have sonable amount of cash on hand to meet the immediate r ments of Synod. Whatever moneys there are in his care those needed for these immediate requirements, are inve short term — and that means low-interest bearing — Gove bonds. During the last year these interest earnings amou $54,344.72. This sum has been added to the Contingent Fund (see Exhibit "J," line 3). On lines 7 and 8 are r two extraordinary expenditures, these sums being used sidize the publication of two educational books.

The Postwar Reserve Fund, as shown in Exhibit "F only two entries during the year. In the first place, the o credit for the year was added to this fund (see Exhib line 2). Then the 1950 convention of Synod instructed the of Directors to advance the sum of $270,000 for use of the for Higher Education, so that it might take immediate carry out a group of resolutions relating to the reorganiz some of Synod's educational institutions. This action convention is reflected on line 4.

Synod's Building Fund has become a rather comple because it has been receiving money from so many sources and spread over a long period of time. Howeve time was it possible to break off spending the money th from one source and starting that which came from

(Continued on page 102)

CHOOLS FOR CHAPLAINS

By Martin H. Scharlemann

Chaplain (Lt. Col.) USAF

Enid, Okla.

he present national emergency will require the services of a goodly mber of our pastors as military aplains. As these men are called to ive duty from their respective par-es, they are normally sent to The aplain School for training.

The training given at The Chaplain hool is, of course, not theological. e Chaplain School exists to fit rgymen with the techniques and thods employed by the military.

Member of a Team

The Armed Forces have their own ective way of doing things. For stance, military letters have their n format. This a chaplain must ow; otherwise his official corre-ondence may be found unacceptable. reover, a military chaplain must ow whom to salute and whom not if he is to escape embarrassment. ese are little things in a way, d yet they can be serious mbling blocks. Furthermore, should have some under-nding of the way in which e Army or the Air Force as whole is organized, what the annels of communication and e chain of command are. He ist be aware of the fact that s commanding officer, and not himself, is responsible for e religious life of a military mmunity. The military chap-n works as one member of team of specialists, all of om are concerned with the welfare men.

To acquaint chaplains with the ny angles of military service, The aplain School conducts such courses the Customs and Courtesies of the rvice, the Organization of the Army the Air Force, Chaplain Adminis-tion in the Armed Forces. At the hool the chaplains are also brought to contact with such concepts as ilitary morale, military justice, and e elements of national power.

In addition to these strictly military courses a number of professional subjects are given. The Chaplain School conducts a laboratory course in microphone and television techniques, with the aid of a completely equipped television and radio studio. Since by regulation a chaplain must serve the whole unit to which he is assigned, a course is offered on the various denominational requirements of the individual people in the command he is serving. Intensive training in personal counseling is given, as well as effective use of audio-visual aids, particularly in the area of character guidance.

"The Chaplain's Hour"

The first issue of "The Chaplain's Hour" comes off the press at Carlisle Barracks, Pa., and is examined by the author, Chaplain (Lt. Col.) Martin H. Scharlemann (center), as two former Commandants look on. They are Chaplain (Col.) Gynther Storaasli (left) and Chaplain (Lt. Col.) Arthur C. Piepkorn (right). Since the appearance of the first issue of "The Chaplain's Hour," the series has grown to eighty and is now known as Character Guidance Instructional Materials

Chaplain (Lt. Col.) Arthur C. Piepkorn (Armed Forces Information School Photo)

Chaplain (Col.) Martin C. Poch (Air Force Photo)

Chaplain (Major) Edwin W. Leverenz

aplaincy for "The Foxhole Level" Requires ecial Skills Learned at the Chaplain School

Our Church's Chaplains Contribute

Since the re-establishment of The Chaplain School in 1942, after a lapse of fourteen years, individual chaplains of our Church have made some rather notable contributions to the training given a military chaplain. One of the five commandants The Chaplain School has had in the past nine years has been Chaplain (Lt. Col.) Arthur Carl Piepkorn. Chaplain Piepkorn brought to the training of the School a much-needed stress on proper staff procedures and educational requirements in the military.

During this same period of time Chaplain (Col.) Martin C. Poch, serving in the office of both the Army and Air Force Chiefs of Chaplains, has rendered yeoman's service in maintaining and strengthening the position of the School as an agency of the chaplain services in both forces.

The present Character Guidance Program, as conducted by the chaplains of Army, Navy, and Air Force, moreover, became the responsibility of the writer of this article in October, 1946. Since that time he has prepared a series of eighty instructional units to be used by chaplains in the field. Thirty-nine of these talks have been put on filmstrips. Just now this body of materials is appearing in the form of official manuals published by the Departments of Army and Air Force. This means that materials originally prepared by The Chaplain School have become the official doctrine of the military establishment as such, and not only of chaplains.

Chaplain (Major) Edwin W. Leverenz came to the School a little more than a year ago and has added his experience on the field and his background in the use of audio-visual aids to the training of the School.

In addition to the permanent members of the School staff, individual chaplains of our Church have at times been called in temporarily to carry out specific School projects. Chaplain (Major) Henry C. Wolk, Jr., for instance, was brought back for periods of a few weeks to conduct courses on Music for Chaplains. Chaplain (Lt. Col.) Edmund Weber and Chaplain (Col.) Edward Kroencke were brought in for duty a few years back to help organize participation of The Chaplain School in a major strategic and logistical problem of the Army.

Those who have in the past contributed directly to the training of chaplains hope that in the future our Church will continue to be adequately represented in improving the work and status of the military chaplaincy.

The SYNODICAL SCENE

Synodical Schools Hold Fellowship Conference

On February 9 and 10 perhaps the most representative group of students ever to assemble from Synodical Conference schools met at Concordia Seminary, St. Louis, to discuss problems of student government. There were 70 student and faculty delegates from the seminaries at Springfield, Thiensville, and St. Louis, the teachers' colleges at River Forest and Seward, Valparaiso University, and all the preparatory schools of the Missouri and Wisconsin synods in the United States. The conference, now in the second year of its history, assembled for three reasons: 1) to explore problems of student government: 2) to open possibilities for the solution of these problems; and 3) to promote fellowship among the schools.

To a large extent the conference was in the hands of the students themselves. Delegates from the visiting schools participated in the presentation of the topics, in the worship services, and in the general discussion. Students from the seminaries conducted the devotions. The faculty advisers spent much of their time in the sessions with the students, but also met briefly to consider their own particular problems.

The conference theme, "Life in the Body of Christ," was developed by Dr. J. J. Pelikan in the opening Bible Study. Four areas of student life were discussed by speakers and delegates — the relationship of student to student, student to faculty, student to community, and student to Church. The conference attempted to define certain basic problems in each of the four major areas. Each problem was viewed as a part of the process of life in the Church. The students assisted one another in finding the Biblical solutions and practical methods of overcoming problems. Guest speakers were the Rev. O. C. J. Hoffmann, Director of Public Relations for the Missouri Synod; the Rev. Edward Wessling, student pastor at the University of Wisconsin; Drs. A. M. Rehwinkel, R. R. Caemmerer, and P. M. Bretscher of Concordia, St. Louis, and others.

Social fellowship and displays erected by each school helped to promote understanding, co-operation, and harmony between students and schools. The conference accepted the invitation of Valparaiso University for 1952.

No Star — But Christ

It's not the glitter of a radio star, but rather a soul-satisfying Gospel message from an anonymous speaker which draws families of the Tulsa, Okla., area around their radios at 5:30 in the morning. In contrast to the sportscaster's excitement or the comedian's hilarity, it is quiet meditation which people in the United States, Canada, and Europe are looking for when at breakfast or supper time or late evening they dial for the Family Worship Hour from their local station. Here is a program which one director writes he uses *prayerfully* because it "emphasizes a part of Christianity, the family, that is so neglected."

The Family Worship Hour came into being at the end of 1948 in order to bring Christ into the homes of the world for such a time as this. The 15-minute transcriptions of a complete devotional, consisting of a sermonet, prayer, and hymns are available to all radio stations willing to use the program gratis. This month a 25,000-watt co-operative station at Lexington, Nebr., KRVN, is to be added to the chain. This will bring six million families into the reach of the Family Worship Hour daily. The Army network in Europe uses FWH recordings as well as many veterans' hospitals in our country.

The program is entirely anonymous. It is concerned chiefly with delivering a Christ-centered message without advertising any individual or church body. What this means may best be judged by quoting the *East Oklahoma Methodist Conference News* of October, 1950: "The most significant Christian worship program to be found on any Tulsa radio station comes on at 5:30 A. M. over KVOO and is entitled 'The Family Worship Hour.' Listeners to religious broadcasts who may have grown weary of religious cant will welcome a program free of it and one that is as 'Christ centered' as claimed. Another fine feature [illegible] the leader's name is not given. There is no effort to make a star out [illegible] as is so generally the case with gious broadcasts."

That the Word of God reaches listeners' hearts is evident from request of one who asked for [illegible] monets in devotional book or pa[illegible] form. "It seems a shame to hear only once!"

The endorsement of Synod heartily given by special resolu[illegible] the 1950 synodical convention program was recognized as an e[illegible] contribution toward building [illegible] of daily devotion in the homes [illegible] nation. While no synodical [illegible] appropriation was marked [illegible] Family Worship Hour, the conv[illegible] instructed the Board for Hom[illegible] sions to look after the welfare [illegible] program.

Family Worship Hour could spread much farther than it has it not for financial limitations. organization is entirely dep[illegible] upon the contributions of its m[illegible] For as little as a five-dollar m[illegible] ship, Christians of our Chur[illegible] share the blessings of Christ i[illegible] homes with those who as yet [illegible] know His joy and peace.

REV. THEO. MARTENS, *Exe[illegible]*
Family Worship Hou[illegible]
77 W. Washington St., Chica[illegible]

Mid-Year Graduation Exe[illegible] at Concordia Seminar[illegible] St. Louis

A special mid-year commen[illegible] convocation on January 22, 1951 [illegible] the first semester of the 113t[illegible] demic year at Concordia Se[illegible] St. Louis, Mo. Five young m[illegible] completed the required cour[illegible] study for the diploma of gra[illegible] under the accelerated prograr[illegible] five men had fulfilled the requir[illegible] for the Bachelor of Arts degre[illegible]

Dr. Louis J. Sieck, president [illegible] seminary, in his address spoke [illegible] critical times in which these me[illegible] entering the work of the Chur[illegible] encouraged them to give to[illegible] people that which alone can [illegible]

Delegates Who Discussed the Students' "Life in the Body of Christ"

ıfort, strength, and courage — the
:pel of Christ. Basing his remarks
2 Tim. 4:2, "Preach the Word,"
Sieck reminded the graduates that
y had been taught this Gospel in
of its truth and that they ought
ach and live it among their people
ı conviction.
Dr. Lewis W. Spitz was liturgist
Prof. Walter Buszin organist. The
lent choir, directed by Mr. Bern-
d Kurzweg, sang the anthem "Trust
Lord, My Soul." Dr. Paul M.
tscher presented the five candidates
the degree of Bachelor of Arts,
ferred *in absentia*, and Dean L. C.
erffel presented the five candidates
the theological diploma.
Candidates and their assignments
ude: Richard Dinda, Paris-Clarks-
e, Tex.; Philip Gerken, assistant
tor, Grace Church, Wellston, Mo.;
hur Kreidt, Christ Church, Tulia,
.; George Mundinger, Bellevue-
ttsmouth, near Omaha, Nebr.; Theo-
e Pelikan, Nigeria, Africa.

E. J. SALESKA

Ground Breaking and Dedication at Concordia Seminary

Ground-breaking ceremonies for
new Graduate Hall granted to
ıcordia Seminary, St. Louis, by the
waukee Convention last June were
d at 1 P. M., February 28, on the
opposite the entrance to the chapel.
e liturgical services were conducted
Dr. A. M. Rehwinkel, Director of
aduate Studies. Pres. L. J. Sieck,
er a short address, turned the
und with the spade first used by
Francis Pieper in breaking ground
ne 27 years ago for the present com-
x of buildings. Representatives of
faculty, administration, and the
ard of Control also participated.
e Chapel Choir sang the anthem.
Synod has appropriated $251,000 for
lding and equipment. Plans include
r 40×40-foot classrooms seating up
120 students each and six smaller
ms for 20 each. The space now
upied by graduate classrooms will
used for the housing of an increased
ollment in the fall.
Dedication ceremonies were held
rch 5 in the regular morning chapel
vices for the newly furnished stu-
t prayer chapel, located on the
ond floor of Stoeckhardt Graduate
ll. Dean L. C. Wuerffel spoke on
subject of personal prayer life,
ke 5:16. The rite of dedication was
ducted by Pres. L. J. Sieck. The
heran Hour Chorus sang, and Prof.
E. Buszin served as organist. This
all chapel has been set aside for
vate prayer and meditation amid
utiful and inspiring surroundings.

E. J. SALESKA

Austin Dedicates

Kramer Hall, the new classroom building at Concordia College, Austin, Tex., was dedicated on February 25. The air-conditioned building contains seven classrooms, a laboratory, and a visual aids room and was constructed with a grant of $123,000 from Synod. The building was named in memory of the Rev. A. W. Kramer, former pastor of St. Paul's, Thorndale, Tex., and President of the Texas District. A few minutes prior to the dedication ceremonies a cornerstone was laid for Birkmann Chapel, the $60,000 cost of which is underwritten by an anonymous donor. Participants in the rites were Dr. H. Studtmann, Concordia's president emeritus, President George Beto, and the Rev. Roland Wiederaenders, Texas District President. The construction of four buildings in the past three years enable the school to begin a Junior College in fall, 1951.

The Australian Concordia

Concordia College and Seminary students of Adelaide, Australia, were invited to contribute to the Springfield, Ill., *Springfielder*, as the first of a series on Lutheran seminaries of the Missouri Synod and the synods in fellowship with it. The history, aims, and student life of each school are to be sketched in a personal way for the purpose of cementing the fellowship which exists on the official level. In a word of greeting, Headmaster H. Hamann, D. D., writes: "The world of our day presents a picture of disintegration. . . . The various sections of the Christian Church, despite all attempts at union, display much the same diversity as before. A great increase in Lutheran unity is often and loudly proclaimed as an indubitable fact; but one fears that much of this 'unity' is an optimistic and artificial construction, the result of mere wishful thinking. More than ever it behooves faithful Lutherans to cherish their doctrinal and confessional heritage . . . to exploit to the full every sincere effort to bring about unity and union on a soundly Scriptural basis, while our aversion to sacrificing Biblical principle to ecclesiastical expediency must remain as deeply rooted and unshakable as ever. That argues a more intimate acquaintance of orthodox Lutherans the world over. . . ."

The articles reveal that the Evangelical Lutheran Church of Australia is relatively small (20,000 communicants in a population of 8 million), is rural and therefore scattered, is handicapped by its German background in a British dominion. Concordia provides general junior college training, has an upper theological department, which graduated about sixty pastors in the past 20 years, and offers teacher and deaconess training.

Augsburg Confession Conference in England

By the REV. E. GEORGE PEARCE
London, England

A resolution calling for a systematic and co-ordinated restudy of the Confession of Augsburg by the Lutheran pastors of Great Britain was passed in the last session of the Fourth Annual Conference held at Wistow Centre near Leicester, England, February 6—8, 1951. This resolution summed up a conference which was dominated both in its essays and its discussions by the spirit and teaching of this sixteenth-century statement of faith. Questions from ecumenicity to stewardship and church discipline were debated on the basis of the Augsburg Confession by the pastors who represented some 40,000 Lutherans of six nationalities now living in Great Britain.

In opening the conference, the Rev. E. Geo. Pearce, chairman of the Lutheran Council of Great Britain, spoke of the efforts in the years 1535—38 to make the Augsburg Confession the instrument of union between the Lutheran Church in Germany and the Church of Henry VIII in England. For the safety of his own country the English king was anxious to enter the Smalcaldic League of Lutheran princes, but he was given the answer: "No alliance without complete acceptance of the Augsburg Confession." First discussions were held in Wittenberg in the first three months of 1535. These talks, in which Luther and Melanchthon took part, covered every article of the Augsburg Confession and revealed a surprisingly large area of agreement. When the negotiations were reopened at the invitation of King Henry in London in 1538, agreement in matters of doctrine seemed quite possible. But the discussions broke down when the English king wanted to retain all the abuses condemned in the last seven articles of the Confession. Strangely enough the one member of the English delegation who was most in sympathy with the Lutheran teachings was the head of the English Church, Thomas Cranmer, Archbishop of Canterbury. Unfortunately, it was not the archbishop but the king who was the deciding factor.

The main essay of the conference, "The Applicability of the Augsburg Confession for the Church of Today," was given by the Rev. Peter Katz, D. Phil. (Cant.), Septuagint scholar and lecturer at Cambridge University. Dr. Katz declared that world-church-union movements naturally prefer to seek unity in the ancient symbols of the Christian Church. "It's easy to unite on the old creeds," the essayist remarked, "but this assures no real unity, since the early creeds can always

be given different interpretations." As a delegate to a Faith and Order Conference at Lausanne, he found that the whole emphasis was on *order*, not *faith*. He recalled the courage with which an American Lutheran delegate dared to rise and mention the Augsburg Confession. The greatest service that any Lutheran can render in ecumenical gatherings today is to grasp down deep in his experience of the Augsburg Confession and restate in modern language the truths of this four-century-old statement of belief. *"Sola Scriptura* — certainly," Dr. Katz concluded, "but the Scripture has to be expressed in the language of believing congregations, i. e., confessions."

The other two papers of the Fourth Annual Conference of Lutheran Pastors in Great Britain dealt with "The Congregation According to the Augsburg Confession" and "Budget and Finances of Lutheran Churches in Great Britain," presented respectively by the Rev. E. Sarkanbardis, Latvian pastor serving the Midlands, and Dr. David Ostergren, Executive Secretary of the Lutheran Council. Both essayists stressed the importance of lay responsibility in local congregations. In the latter essay Dr. Ostergren pointed out that the American Lutheran churches had a right to expect the new Lutheran congregations in the United Kingdom to assume an increasingly greater share of the financial burden. He therefore recommended the introduction of the "every-member-canvass" plan used so widely in America. The conference responded by passing a resolution calling for the establishment of a pastor-layman financial committee representing every national group. At the conclusion of this session it was announced that a publication called *Manual of Lutheran Activity in Great Britain* had been printed and was ready for distribution. Besides listing the particulars of every Lutheran pastor and congregation in Great Britain, this booklet contains a short history of Lutheranism in the British Isles.

This conference marks another phase in the rehabilitation and development of the various Lutheran groups in Great Britain. Long-range plans for permanent congregational life, which seemed so unrealistic and premature in 1948, played an important and unchallenged part in this 1951 conference. But more important than this advance in the practical field was the growing confessional progress which this conference displayed. Every essay and every discussion bore witness that Lutheran pastors in Britain are not ashamed to go back to the sixteenth-century Confessions of their Church for guidance in theology and practice. This looks well for the future of the Lutheran Church in England.

Explanation of the Book of Revelation. By C. H. Little. Concordia Publishing House, St. Louis, 1950. 5¾×8, vii+232 pages. $2.75.

Dr. C. H. Little is a former professor of theology in Canadian institutions of the United Lutheran Church. The Missouri Synod is already familiar with his *Lutheran Confessional Theology*. The new volume gives a straightforward chapter-by-chapter exposition of Revelation. Dr. Little views Revelation as a book of prophecies being fulfilled throughout the New Testament age. His comments are brief and conservative in the best sense. The book will be unusually useful for discussion in Bible classes.

The Lutheran Trail. By Louis J. Schwartzkopf. 698 pages, 5½×8 inches. $3.50. Concordia Publishing House, Saint Louis, Mo. 1950.

This stately volume is a compilation, arranged according to date of founding, of the histories of the 250 congregations in Northern Illinois of the Synodical Conference. A two-page table summarizes disasters suffered by these congregations, and a closing section of 54 pages contains an account of the organization of the Missouri Synod in Chicago in 1847, a brief sketch of its history and that of the English District, and a survey of co-ordinated activities in the area. The individual parish histories are remarkably detailed, and the book will be an indispensable resource for further studies.

MUSIC

Reviewed by Walter Wismar

Walter E. Buszin is the editor and arranger of the following chorales, hymns, and choruses, most of them by J. S. Bach, published by Hall & McCreary Co., Chicago. Nos. 1692—1701 may be sung a cappella or with an accompaniment that is done lightly and discreetly.

No. 1692. O Bone Jesu. By Marc Antonio Ingegneri. SATB. Optional a cappella. 15 cents.

No. 1693. To Heaven Ascended Christ, Our King. 15th-Century Melody. Arranged by Carl Hirsch. SATB. Piano ad lib. 18 cents.

No. 1694. To Thee, O Jesus Christ, We Cry. By Joh. Brahms. SATB. Piano ad lib. 15 cents.

No. 1700. Be Thou Our Guide Through Life, Dear Lord. By Joh. Seb. Bach. SATB. Piano ad lib. 15 cents.

No. 1701. Six Chorales Harmonized. By Joh. Seb. Bach. SATB. 18 cents.

No. 1702. Dear Christians, One and All Rejoice. By Joh. Seb. Bach. Unison and SATB. Accompaniment. 18 cents.

No. 1703. O Whither Shall I Flee? By Joh. Seb. Bach. 18 cents.

No. 1704. Why Art Thou Cast Down, O M Spirit? By Joh. Seb. Bach. SAT Accompanied. 22 cents.

No. 1705. The Lamb That Was Slain f Us. By Joh. Seb. Bach. 22 cents.

The Rev. Herman A. Laufer (Decer ber 3, 1886, Portage, Wis., to January 1951, Hinsdale, Ill.), son of Herman Laufer and Helene, nee Koch, graduat from Concordia Seminary, Springfie 1909. He was ordained and installed Emmaus and Bethany Congregations ne Ashley, N. Dak. From 1910 to 1912 served the congregation at Litchfield, Ne From there he accepted the call of Sa John's Congregation at Woodstock, where he also taught school for a tir In March, 1927, he accepted the call St. John's Congregation at Lace (Hinsda Ill.), where he served until his death. 1910 he married Lydia Steinwart, w survives him with two sons and fo daughters. The funeral service for family was conducted at Lace by the R C. F. Dankworth, Hinsdale; public servi at Zion Church, Hinsdale, by the Rev. H. Scheer; interment in Clarendon H Cemetery. E. F. KAVASCH

Henry John Raedeke (January 7, 18 Carver, Minn., to January 21, 1951, Dulu Minn.), son of the Rev. Henry and Emi Meyer Raedeke; graduated, Concor Seminary, St. Louis, 1898. Pastor Chaska, Minn., 1898 to 1908; Fairfie Minn., 1908 to 1922; Parkers Prairie, Mir 1922 until retirement in 1945. In 1899 m ried Rose Tanner, St. Louis, Mo., who s vives with six sons and two daughters. was preceded in death by one inf daughter and a son, Teacher Martin Raedeke, who died in 1950. Five sons in the ministry: Pastors Gilbert H. R deke, Ottawa, Can.; Walter A. Raede Collinsville, Ill.; Richard H. Raedeke, S van Grove, Kans.; Gerhard F. Raede Glenview, Ill.; and Theodore A. Raede Duluth, Minn.; the sixth son, Henry Raedeke, is a teacher in West Bloo field, Wis. Funeral services were c ducted January 24 at St. Luke's, Dulu Minn., by the Rev. M. F. Buenger, w the Rev. W. Bouman as preacher; January 25 at Browns Valley, Minn., Rev. Hugo Gamber, preacher, and undersigned, officiant. Burial in City Ce etery, Browns Valley. HUGO M. WARNK

Prof. Theo. John Schlueter (Febr ary 18, 1872, Scharmbeck, Hannover, G many, to July 14, 1950, Madison, Wi graduated Concordia Seminary, St. Lo Mo., 1893. Was pastor at Fulda, Mi 1893 to 1898, and Courtland, Minn., 1898 1905; professor at Concordia Semina Springfield, Ill., 1905 to 1908, and at Nor western College, Watertown, Wis., until retirement in 1927. Survived wife, Helene, nee Adler, and five childr

Edwin Henry Schulenburg (Nove ber 4, 1889, Lutherville, Ark., to January 1951, Pomona, Calif.), son of John S. Minnie Schroeder Schulenburg; graduat

:ordia Seminary, Springfield, 1911. or at St. Martin's, Naponee, Nebr., to 1913; Havelock, Nebr., 1913 to 1915; ohn's, Cordova, Nebr., 1915 to 1921; anuel, Lindenwood, Ill., 1921 until n. In 1913 married Ella Lueking, Ox- Nebr., who survives with three sons, daughter, five sisters, and seven dchildren. The deceased had been eave of absence in California since 1950, because of illness. Funeral and eside services conducted in Pomona ne undersigned. L. E. FAASCH

udolph D. Tornow (August 11, 1892, Creek, Wis., to October 10, 1950, eton, Wis.), graduated, Concordia nary, Springfield, Ill., 1919. Pastor at aul's, Town Washington, Wis., 1919 to St. Peter's and Trinity near Nesh- Wis., 1926 to 1929; Immanuel-Saint 's, Caroline, Wis., 1929 to 1944; Saint 's, Beemer, Nebr., 1944 to 1946; Zion, n Caledonia, Wis., 1946 to 1950. In 1920 ied Magdalena Zuberbier, who sur- with three daughters and two sons, Rev. Hans Tornow, Kewaskum, Wis., the Rev. Lothar Tornow, Lily, Wis. ral services conducted in Zion, South lonia, by the Rev. Louis Going, with Rev. A. Oswald preaching. The Rev. Simon was officiant at the burial in Cemetery. L. C. BERNTHAL

Announcements

Ordinations and Installations

CANDIDATE

lained and Installed:

inger, George, ordained St. Andrews, Chi- o, Ill., by M. Frick, Feb. 11; installed Pil- n, Bellevue, First, Plattsmouth, Nebr., by G. Cattau, Feb. 18.

PASTORS

talled:

ner, Carl A., Zion, Dallas, Tex., by Elmer nk, Feb. 25.

illo, A. S., Our Savior, El Dorado, Ark., E. A. Brockmann, Feb. 18.

, Kenneth F., St. Peter, Medford, Oreg., Paul Harms, Feb. 11.

, Carl G., Trinity, Genoa, Ill., by W. C. aefer, Feb. 18.

ann, Henry, Trinity, Cheyenne, Wyo., by F. Wegener, Feb. 18.

acker, Martin, Jr., Redeemer, Chico, if., by Martin Paul, Feb. 11.

, Walter H., Trinity, Casey, Ill., by V. M. per, Feb. 18.

, F. A., Bethany, Fort Saskatchewan, a., Can., by W. C. Eifert, Feb. 14.

r, Walter P., as assistant pastor St. John, est Park, Ill., by Erwin L. Paul, Feb. 18.

e, Martin, Bethany, Wallace, Idaho, by os A. Schmidt, Jan. 21.

ling, Erwin, St. John, Auburndale, Wis., P. W. Hahn, Feb. 18.

r, F. William, as institutional missionary, dison, Wis., by Ed. H. Schmidt, Feb. 11.

Medical Mission

mmissioned:

ach, Hedwig, R. N., for medical mission k in India, Concordia, Cincinnati, Ohio, Dr. O. H. Schmidt, Feb. 25.

Dedications

ton, Wis. Faith, church, Jan. 23.

Mich. St. Peter, church, Jan. 21.

akee, Ill. Our Savior, chapel, Feb. 11.

Kans. Zion, school, Jan. 14.

Lake, Minn. St. Luke, remodeled school, 0. 4.

Anniversary

osh, Wis. Bethlehem, 50th, during month February.

Announcements

Pastor Janis A. Silins has passed the oral colloquy conducted by Pastors C. A. Behnke Walter F. Rueger, Martin A. Berner, and Enno A. Schmoock. The examining committee of The Lutheran Church — Missouri Synod hereby declares Pastor Silins eligible for a call in our Synod.

Signed:
L. J. SIECK, D. D.
G. CHR. BARTH, D. D.
F. A. HERTWIG, *Chairman*

The Rev. Everett W. Erickson of Sault Ste. Marie, Mich., has made application for entrance into the ministry of The Lutheran Church — Missouri Synod.

HERMAN W. BARTELS
President, English District

Change of Constitution, Article X, B, 2

At its Forty-First Regular Convention in Milwaukee, Wis., June 21—30, 1950, The Lutheran Church — Missouri Synod resolved that Article X, B, 2 of its Constitution is to read: "The time of service of all officers, boards, and commissions shall be fixed by the By-Laws of the Constitution of Synod." (Cf. *Proceedings 1950*, page 284.)

This change was submitted to the congregations through the proper announcements in the official organs of Synod. (Cf. Art. XIV.) The time for registering dissenting votes with the Secretary of Synod having elapsed on February 23, 1951, and only two congregations having voted in the negative, it is herewith officially announced that the above change of the Constitution is now in effect.

The Constitution (Art. XIV, 5) requires that the names of dissenting congregations should be published. They are:

Trinity Evangelical Lutheran Church, Cape Girardeau, Mo.

Zion Lutheran Church, Plainview, Nebr.

Respectfully submitted,
M. F. KRETZMANN
Secretary of Synod

Nominations

Additional for Professorships at Concordia Teachers College, Seward, Nebr.

Social Science

Mr. Burdet Clifford, Kadoka, S. Dak.: Nominated by St. Peter's Church, Midland, S. Dak.; Zion, Kadoka, S. Dak.

Religion and Guidance

Rev. Roland Hopmann, Presho, S. Dak.: Redeemer, St. Paul, Minn.

W. A. LEPPIN, *Secretary*, Board of Control Concordia Teachers College, Seward, Nebr.

Calls for Nominations

The Board of Control at Concordia College, **Austin, Tex.**, acting under the authorization of the Board for Higher Education, herewith invites the congregations of Synod to nominate candidates for a vacant Associate Professorship at Austin. Candidates should be prepared to teach college and high school English; a nominee should hold a Master's degree with either a major or a minor in the field of English. The names of all nominees should be in the hands of THE BOARD OF CONTROL, Concordia College, Austin 5, Tex., by May 1, 1951. — F. LESCHBER, *Secretary*, BOARD OF CONTROL.

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The Forty-First Regular Convention of Synod referred the resolutions relating to the editorship of the Synodical organs to the Praesidium, the Faculty of Concordia Seminary at St. Louis, and the Board of Directors for further study, with power to act. President J. W. Behnken has reported the action taken. (Cp. THE LUTHERAN WITNESS, March 6, 1951, p. 79.)

By authorization of the Board for Higher Education, the Board of Control of Concordia Seminary, St. Louis, herewith issues a call for candidates for a **full-time editor of "The Lutheran Witness"** who shall become a member of the Faculty of Concordia Seminary.

The editor of THE LUTHERAN WITNESS and member of the Faculty must be a sound Lutheran theologian and have the necessary aptitude as a writer and journalist.

Each congregation is entitled to nominate one candidate for this office.

All nominations and communications relating to the candidate should be in the hands of the REV. JOHN OPPLIGER, *Secretary*, BOARD OF CONTROL, 4701 Greer Ave., St. Louis 15, Mo., not later than May 1, 1951.

Conference Notice

Dixie Deaf Lutheran Conference of pastors and deaf laymen meets at St. Stephen's Lutheran Church, Olive and Pendleton, St. Louis, Mo., Saturday and Sunday April 28—29 (Rev. H. Etzold, pastor). Conference begins at 10:15 Saturday, with Holy Communion. Please make *room* reservations, *in advance*, through Mr. Walter Viets, 7415 Hoover, St. Louis 17, Mo. — WALTER MAACK, *Chairman*.

Wanted

Communion set, common cup preferred, for newly organized Hope Mission, Aurora, Ill. Anyone wishing to donate a set please write VICAR L. W. BEKEMEIER, Warrenville, Ill.

Pump and motor for foot-operated *reed organ* needed by St. Matthew's, Lock Haven, Pa.; write the REV. A. C. POTRATZ, 320 Maple, Lock Haven, Pa.

Requests

Anyone knowing of Lutherans moving to *Paducah, Ky.*, to work on the Atomic Energy Plant now being built near Paducah, is requested to send their names and addresses to REV. FRANK KAUTH, 2012 Jefferson St., Paducah, Ky., pastor of St. Paul Lutheran Church, located cor. of 21st St. and Kentucky Ave.

Anyone knowing of Lutheran veterans hospitalized in the Veterans Administration Hospital, Poplar Bluff, Mo., please notify the REV. A. F. WEDEL, 529 Relief St., Poplar Bluff, Mo.

Anyone knowing of Lutherans of the Missouri Synod living in or moving to Moline, Ill., please refer them to newly organized Holy Cross Church, 41st St. and 21st Ave., Moline, Ill. (Rev. Eldor Haake, 2455 18th Ave., Rock Island, Ill.), or to Immanuel Church, 20th St. and 5th Ave., Rock Island, Ill. (Rev. H. F. C. Wetzel).

Festival of Britain

The Festival of Britain, with exhibitions, pageants, music, and drama throughout the Isles, May 3 to Sept. 30, will probably draw U. S. and Canadian visitors of the Missouri Synod. The two Missouri Synod London congregations will be glad to arrange accommodations for them in Lutheran homes in London. Write the REV. E. GEORGE PEARCE, 13 Twyford Ave., London N. 2, England.

Changes of Address

Pastors

Becker, Alvin, Rosemont, Nebr.
Biesenthal, W. L., 13332 Mercier, Wyandotte, Mich.
Bueltmann, A. J., 5409 S. Lawrence St., Tacoma 9, Wash.
Buntrock, Orville, 2156 Avenue H, Wichita Falls, Tex.
Dierks, Chaplain William T., Naval Air Sta., Patuxent River, Md.
Gaertner, C. A., 2621 Swiss Ave., Dallas 1, Tex.
Harms, Dr. Herman, 10062 Lakeshire Dr., Affton 23, Mo.
Hesse, C., Box 726, Encinitas, Calif.
Hieber, John M., 196 S. E. Anthony Wayne Dr., Fort Wayne, Ind.
Ibarra, J. M., Apdo. Postal 288, Torreon Coah, Mexico
Kohlmeier, H. B., *em.*, Gretna Ave., Fairfax Addition, R. 10, Fort Wayne 8, Ind.
Kohn, G. E., 105 S. State St., Merrill, Wis.
Lazarz, Edw. A., Box 247, Elgin, Minn.
Leverenz, Chaplain Gerhard M., 19 Willard St., Devencrest, Ayer, Mass.
Miller, Paul, *c. r. m.*, 4210 Northcote Ave., East Chicago, Ind.
Neitzel, Prof. R. C., D. D., 721a E. Lawrence, Springfield, Ill.
Niermann, Henry W., 214 East 20th St., Cheyenne, Wyo.
Sander, Paul G., 2130 Watson Ave., New York 61, N. Y.
Schoedel, G. Walter, 90 Riverside Dr., Mount Clemens, Mich.
Schultz, A. L., Dunnell, Minn.
Schulze, V. A., 1100 Logan, Caldwell, Idaho
Smith, Harry D., Thevara Rd., Ernakulam, U. S. T. C., S. India
Storm, Eugene H., 4855½ Clark St., Long Beach 8, Calif.
Walther, A., *c. r. m.*, 1225 Warren St., San Fernando, Calif.
Wendling, E. L., Auburndale, Wis.

Teachers

Bauer, Raymond, Frankenmuth, Mich.
Frick, Ralph, 3336 W. Columbus Ave., Chicago 29, Ill.
Miller, Arthur L., 5625 Rosa, St. Louis 9, Mo.
Trinklein, F. E., 213 Frank Ave., Racine, Wis.
Werling, Arnold F., Newhall, Iowa

Convention in Retrospect

By J. W. BEHNKEN, D. D.

II

The Question Whether or Not to Join the National Lutheran Council

Another important issue before the convention was the question whether or not our Synod should seek membership in the National Lutheran Council. It was not the first time that this question was brought before a convention of our Synod. In 1944 in Saginaw and in 1947 in Chicago, conventions weighed and considered the matter. During the past triennium a special committee studied the question thoroughly. This resulted in a majority report and a minority report to the convention. The majority of the committee was persuaded that the National Lutheran Council, which was originally only a service agency set up to do for its member church bodies such external common tasks as administering physical relief and representing its constituency before the Government and in other public relations, in the course of years had gone beyond its constitution and was now engaged in work which characterized it as a Church. The majority was persuaded that the lack of doctrinal unity made it impossible for our Synod to seek membership in that body. The member of the committee who presented a minority opinion felt that if we were a member of the National Lutheran Council, we could exert a wholesome influence on that body and could do some work jointly and also more effectively.

Committee 3 in an open hearing gave full opportunity to everyone to express himself. The pros and cons were thoroughly aired. The committee then proposed the following resolutions to the convention:

"WHEREAS, The constitution of the National Lutheran Council lists among its purposes and objectives joint activities in church work, such as missions, education, and student service (Article III, g) despite a lack of doctrinal agreement. (Cf. Preamble of the Constitution of the Council: '. . . co-operation in which does not affect their distinctive principles'; and p. 677: 'Doctrinal Differences Do Exist.'); and

"WHEREAS, Therefore much of the program of the Council is of a unionistic nature, as is plainly shown in the majority report of the Committee on Membership in the National Lutheran Council; and

"WHEREAS, Recent developments show that there are unsettled organizational problems within the National Lutheran Council involving the possibility of organic union of the participating bodies of the Council (cf. page 563 ff.); therefore be it

"Resolved, That under the present conditions we decline to apply for membership as a participating body in the National Lutheran Council."

and

"WHEREAS, There are certain areas of purely external endeavor in which our Church may participate, as it has done in the past; be it therefore

"Resolved, That we express our continued willingness to co-operate with the National Lutheran Council wherever it can be done without compromising Scriptural principles."

The convention in several sessions devoted considerable time to the discussion of the proposed resolution. It was adopted by an overwhelming majority. There were only about five or six dissenting votes.

Before adoption of the resolution the following amendment coming from the floor of the convention became a part of the resolution:

"Resolved, That the President and Vice-Presidents appoint a committee to negotiate with the National Lutheran Council regarding terms on which we could participate with the Council without compromising our principles and rights."

Parish Education

The program of Christian education in our congregations, which covers a vast and an important area of activity, received thorough consideration at our convention. Committee 4 met prior to and during the convention days to weigh and to consider the various proposals made and to present well-prepared resolutions to the convention.

Synod showed a deep interest in the ever-expanding work of the Board for Parish Education. The activity of the Family Life Committee to provide proper training for marriageable youth that it might be the better prepared to establish a truly Christian home and to live a truly happy married life was appreciated very much.

The convention rejoiced to hear about the increase in enrollment in our parochial schools. The past three years witnessed an increase of 18,359 pupils. A former convention had set "an enrollment goal of fifty per cent of our children of elementary school age in our parochial schools by 1972." More determined efforts to reach this goal are to be made. Our parochial schools were urged to increase their missionary efforts and to make provisions for the enrollment of increasing numbers of children from unchurched homes.

Sunday school enrollments also increased wonderfully. God is blessing this work. Our congregations were encouraged to develop an adequate program of evangelism and to intensify their program of missionary education in their Sunday schools.

The remarkable growth in the enrollment in Vacation Bible Schools, wherever congregations established them, prompted the convention to urge congregations that had as yet not instituted this agency to examine the possibilities of supplementing the religious instruction of existing schools by introducing the Vacation Bible School.

The Synod-wide Bible-study program introduced at the Centennial Convention has resulted in the establishment of many new Bible classes and increased enrollments in classes already established. The convention rejoiced to hear these reports and resolved to set a goal of at least five per cent of its communicant members enrolled in Bible classes. Surely no one would claim that this goal is too high. It should be much higher. If more of our communicant members give serious thought to the great advantages and blessings which will be theirs by enrolling in and by attending Bible class, the goal will be surpassed.

(To be continued)

Germany's first church radio station has been opened at Bethel, near Bielefeld. Speaker at the ceremonies was Bishop Hanns Lilje, who is in charge of public relations within the Evangelical Church in Germany.

COMMENT ON TREASURER'S ANNUAL REPORT

(Continued from page 96)

source. Because these projects were intermingled, and since they all serve o one purpose, namely, to improve the phy ical properties at our colleges and sem naries, the entire spending has been co trolled through one account, as is record on Exhibit "L." Quite a number building projects included in the ite listed in lines 9 to 25 of Exhibit "L" ha been completed. A great many more ha not yet been completed. For these reas we are submitting the entire buildi operations in this one brief exhibit. T present process of reporting will have continue until there is some developm which permits us to bring matters to definite conclusion.

The Balance Sheet (Exhibit "M") gi a very much condensed, yet accurate p ture of Synod's financial condition at close of the year. The first part, contain the operating accounts (lines 1 to 14 a 34 to 51) is self-explanatory and see to require no special comment. The s ond part, covering Synod's trust busin (lines 15 to 33 and 52 to 75), differs fr former reports in one particular. Here fore all of Synod's trust business carried on a cash basis. In other wo only interest actually received was corded. As the amount of Synod's tr business has grown rather extensively, Board of Trustees encouraged your Tre urer to employ the accrual basis. present is the first report on this basis. On lines 17, 22, and 26 are record the amounts of interest that have accr but had not yet become due on Jan ary 31. The picture presented by th figures is, therefore, much more accur than ever before and will hereafter l itself better for comparative purposes.

W. H. SCHLUETER, *Treasurer*

March 1, 1951

The Lutheran Witness

Official Organ of
The Lutheran Church — Missouri Synod

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Much of our news is received from Relig News Service, the News Bureau of the Nati Lutheran Council, and our Department of P lic Relations.

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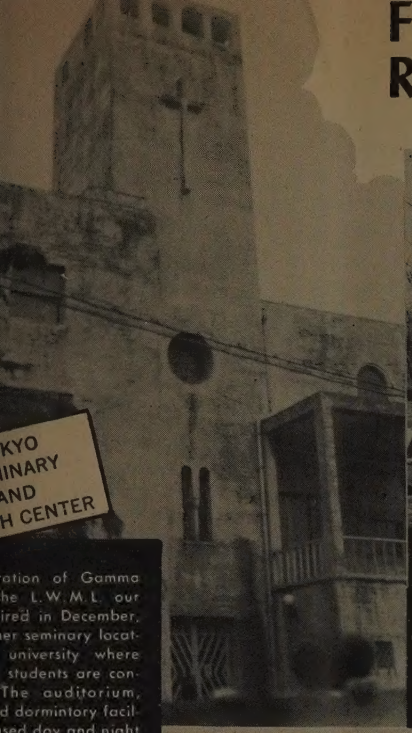
FIRST STEPS TOWARD RELIEVING MANPOWER SHORTAGE



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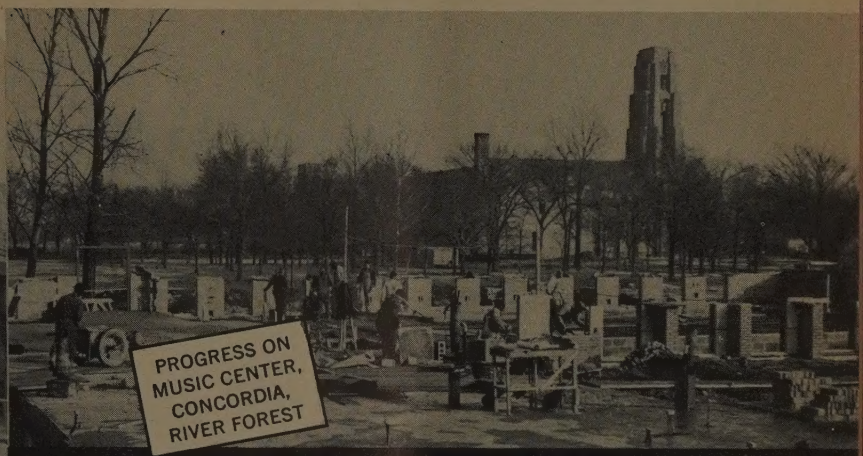
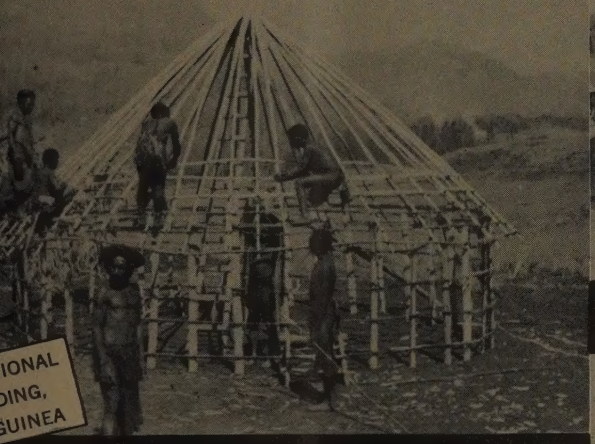


PROGRESS ON MUSIC CENTER, CONCORDIA, RIVER FOREST

By early 1951, construction was well underway on most of Synod's pastor and teacher training campuses, a big first step toward supplying the Church's manpower needs. Similar scenes may be observed at Bronxville, Austin, Concordia, Mo., Oakland, Portland, St. Paul, Seward and Springfield. In South America a building was completed at Porto Alegre, Brazil and one is underway at Bollester, near Buenos Aires, Argentina.



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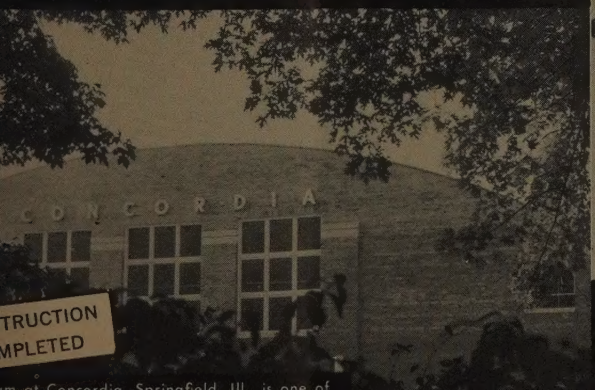
tructure will be used by schoolboys, future teachers, studying with our

NIGERIA SEMINARY UNIT

Dedication took place January 12, 1951 for the Emmanuel Unit, first structure of the Evangelical Lutheran Seminary of Nigeria at Nung Udoe



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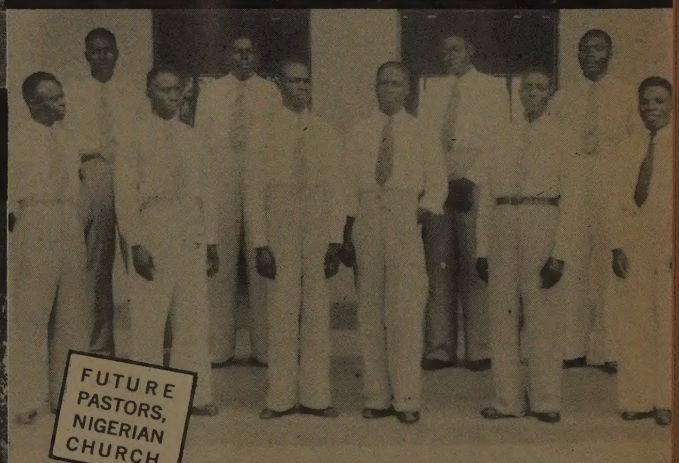

FUTURE PASTORS, NIGERIAN CHURCH

Ten students well advanced in their theological studies at the Nigerian Seminary are (l to r): Efiong Udo Ekanem, Asuquo Tom Udo Ekong, Asibong James Udoh, Okon Akpan Udo Idiong, Efiong Essien, Thomas Udo Ufford, Nyong Etim Eton, David Asuquo Ulaeto, George Etim Udo, and Okon Thomas Udoh.

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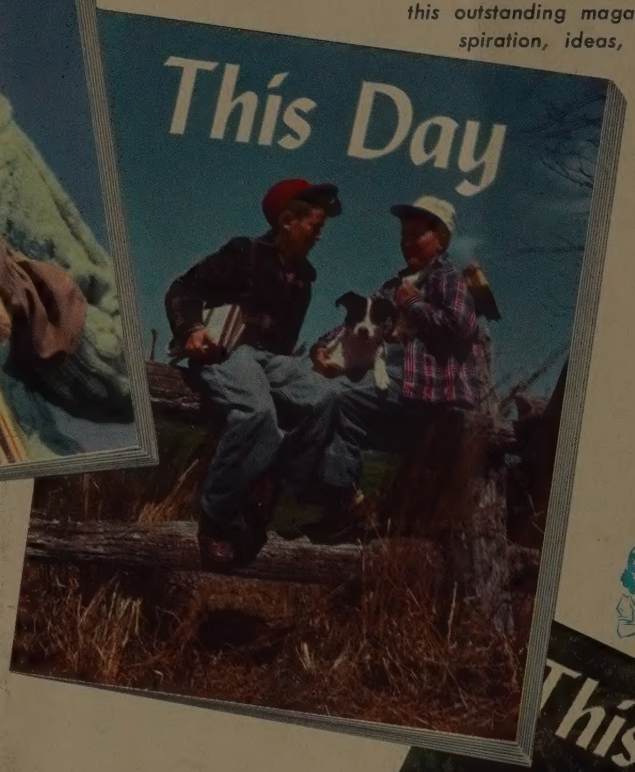

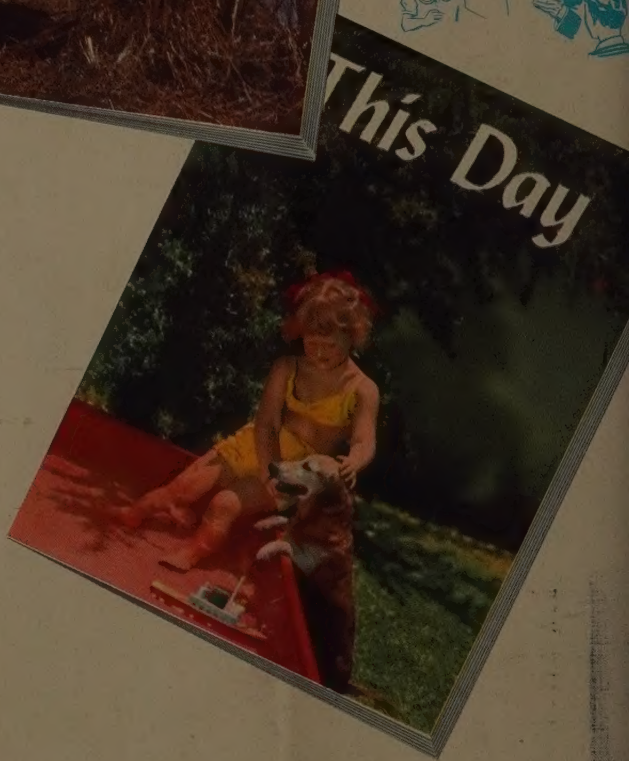

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